

# THE PASTORAL EPISTLES

OF ST PAUL:

WITH A CRITICAL AND GRAMMATICAL

COMMENTARY,

AND A REVISED TRANSLATION,

BY

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*THE FOURTH EDITION, CORRECTED.*

LONDON:

LONGMANS, GREEN, READER, & DYER.

1869.

Cambridge:  
PRINTED BY C. J. CLAY, M.A.  
AT THE UNIVERSITY PRESS.

## PREFACE TO THE THIRD EDITION.

THE present edition has been carefully revised in all parts, and especially in the Notes to the Translation. In this latter portion the citations of the older English Versions have been verified, and in many cases rearranged; the whole, in short, has been brought up to the exact standard which will be in future adopted throughout my Commentary on St Paul's Epistles. Some difficulty has been experienced in deciding between various editions, but it is believed that those now definitely selected have the best claim to the names they bear. I may mention that the Wyclifite Version made use of in this edition is the earlier, and that the Genevan Version is taken from the edition of 1560: see Preface to the *Ephesians*. For the general revision of the work and the verification of the Notes to the Translation I am indebted to my friend and chaplain, the Rev. H. Bothamley, of Lyde House, Bath.

GLoucester,  
Aug. 1864.

## PREFACE TO THE SECOND EDITION.

THE second edition of the Epistles contained in this volume has been thus long delayed, that it might not appear before the reader till the interpretations advanced in the first edition had been fully and maturely considered with reference to the opinions of more recent interpreters.

The result of the revision is but a *very* slight amount of change in the interpretations formerly proposed, and, it may not perhaps be improper to add, an increasing confidence in a system of interpretation which has thus apparently stood the test of the rigorous and lengthened reconsideration to which its details have been subjected in the preparation of this edition. Though but little substantial change has been made, it will still be found that improvements and slight additions appear on nearly every page, and that the edition has some claim to be entitled revised and enlarged. I may briefly specify that the references to ancient Versions are increased, that the grammatical notices<sup>1</sup> are occasionally expanded, and that the references, especially to Scripture, have been nearly all verified anew.

For further details and comments I may now refer to the Preface to the first edition of this Commentary, and to the Preface to the second edition of the Commentary on the *Ephesians*, where the general standard which I have latterly attempted to reach is more fully stated. To this standard each succeeding volume has naturally tended to approach somewhat more nearly than that which preceded it. What

<sup>1</sup> I may here remark that all the references to Winer's *Grammar* have been altered and conformed to the lamented author's 6th and last edition.

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was once almost purely critical and grammatical has now confessedly become also exegetical; yet still to no further extent than to enable the student to grasp the general connexion of the holy and inspired Original, as well as to understand the force of isolated words and expressions.

May God's blessing go with this volume, and mercifully enable it in these our days of doubt and trial to minister to the Truth as it is in His Blessed Son, and, in its humble measure and degree, to set forth the blessed teachings and warnings and consolations of the inspired and saving Words of Life.

CAMBRIDGE,

*May, 1861.*

## PREFACE TO THE FIRST EDITION.

THE following Commentary is substantially the same, both in principles and execution, as those on the *Galatians* and *Ephesians*. I have however earnestly striven, on the one hand, to introduce improvements, and, on the other, to amend defects of which time, experience, and above all, the kind criticism of friends, have not failed to convince me.

I will briefly notice both.

In the first place the reader will find the substance of the grammatical references more fully stated in the notes, while at the same time care has been taken to modify and repress the use of technical terms, as far as is consistent with the nature of the Commentary. I confess I cannot yet persuade myself that the use of technical terms in grammar, independently of subserving to brevity, does not also tend to accuracy and perspicuity; still so many objections have been urged by judicious advisers, that I have not failed to give them my most respectful attention. This modification however has been introduced with great caution; for the exclusion of all technical terms would not only be wholly inconsistent with the *lex operis*, but would be certain to lead the way to a rambling inexactitude, which in Grammar, as in all other sciences, can never be too scrupulously avoided.

I have also endeavoured, as far as possible, to embody in the notes the sentiments and opinions of the dogmatical writers, more especially those of the great English Divines to whom I have been able to refer. Yet here again this has been subordinated to the peculiar nature of the Commentary, which, to be true to its title, must mainly occupy itself with what is critical and grammatical, and must in other subjects confine itself to references and allusions. Still, as in the preface to the *Ephesians*, so here again, let me earnestly entreat my less mature readers not to regard as the mere bibliographical embroidery of a dull page the references to our English Divines. They have all been collected with much care; they are nearly in every case the aggregations of honest individual labour, and if they prove to the student half as beneficial and instructive as they have been to the collector,

they will not have been adduced in vain. Let us never forget that there is such a thing as the *analogy of Scripture*; that it is one thing generally to unfold the meaning of an individual passage, and another to do so consistently with the general principles and teaching of Scripture. The first may often be done with plausible success by means of acute ness, observation, and happy intuitions; the second, independently of higher aids, can only be done by some knowledge of dogmatical theology, and some acquaintance with those masterpieces of sacred learning which were the glory of the seventeenth century. On verifying these references, the allusion to the individual passage of Scripture will perhaps sometimes be found brief and transient, but there will ever be found in the treatise itself, in the mode that the subject is handled, in the learning with which it is adorned, theology of the noblest development, and not unfrequently, spiritual discernment of the very highest strain.

With many deductions, the same observations may apply to the dogmatical treatises of foreign writers referred to in the notes. Several recent works on Christian doctrine as enunciated by the Sacred writers, whether regarded individually or collectively, appear to deserve both recognition and consideration. I would here specify the dogmatical works of Ebrard and Martensen, the *Pflanzung und Leitung* of Neander, and the *Théologie Chrétienne* of Reuss, a work of no mean character or pretensions. By the aid of these references, I do venture to think that the student may acquire vast stores both of historical and dogmatical theology, and I dwell especially upon this portion of the Commentary, lest the necessarily frigid tone of the critical or grammatical discussions should lead any one to think that I am indifferent to what is infinitely higher and nobler. To expound the life-giving Word coldly and bleakly, without supplying some hints of its eternal consolations, without pointing to some of its transcendent perfections, its inviolable truths, and its inscrutable mysteries,—thus to wander with closed eyes through the paradise of God, is to forget the expositor's highest duty, and to leave undone the noblest and most sanctifying work to which human learning could presume to address itself.

Among semi-dogmatical treatises, I would earnestly commend to the attention of grave thinkers the recent contributions to Biblical Psychology which are occasionally alluded to in the notes (comp. *i Tim.* iii. 16). Without needlessly entrammelling ourselves with arbitrary systems, without yielding too prone an assent to quasi-philosophical theories

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in a subject that involves much that is equivocal or indemonstrable, it seems still our duty to endeavour to grasp the general principles of psychology which appear to have been recognised by the Sacred writers, and to realize the aspects under which they viewed the parts and portions of our composite nature. No thoughtful man, after reading Philo, and observing how deeply psychological speculations, sufficiently consistent and harmonious, give their tinge to his writings, could hesitate to believe that a contemporary, at least as well educated as the Jew of Alexandria, elevated by a higher consciousness, and illumined by a truer knowledge, both thought and wrote on fixed principles, and used language that is no less divinely inspired than humanly consistent and intelligible. It is but a false or otiose criticism that would persuade us that the terms by which St Paul designated the different portions of our immaterial nature were vague, uncertain, and interchangeable: it is indeed an idle assertion that Biblical Psychology can be safely disregarded by a thoughtful expositor.

A slight addition has been made to the purely critical notices. As in the former commentaries, the Text is that of Tischendorf, changed only where the editor did not appear to have made a sound decision. These changes, as before, are noted immediately under the text. In addition to this however, in the present case, brief remarks are incorporated in the notes, apprising the reader of any variations in the leading critical editions which may seem to deserve his attention. An elementary knowledge of Sacred Criticism can never be dispensed with, and it is my earnest hope that the introduction of criticism into the body of the notes may be a humble means of presenting this subject to the student in a form somewhat less repulsive and forbidding than that of the mere critical annotation. Separate notes of this kind are, I fear, especially in the case of younger men, systematically disregarded: when however thus incorporated with grammatical and philological notices, when thus giving and receiving illustration from the context with which they are surrounded, it is my hope that I may decoy the reader into spending some thoughts on what seem to be, and what seem not to be, the words of Inspiration, on what may fairly claim to be the true accents of the Eternal Spirit, and what are, only too probably, the mere glosses, the figments, the errors, or the perversions of man.

Possibly a more interesting addition will be found in the citations of authorities. I have at last been enabled to carry out, though to a very limited extent, the long cherished wish

of using some of the best versions of antiquity for *exegetical* purposes. Hitherto, though I have long and deeply felt their importance, I have been unable to use any except the Vulgate and the Old Latin. I have now however acquired such a rudimentary knowledge of Syriac, and in a less degree of Gothic, as to be able to state some of the interpretations which those very ancient and venerable versions present. The Latin, the Syriac, and the Gothic, have been somewhat carefully compared throughout these Epistles. I know that my deficiency in the two latter languages will be plainly apparent, and I seek in no way to disguise it: this only I may be permitted to say in justice to myself, that the Latin interpretations annexed to the words are not borrowed from current translations, but are fairly derived from the best glossaries and lexicons to which I have had access. Mistakes I know there must be, but at any rate these mistakes are my own. These it is perhaps nearly impossible for a novice to hope to escape; as in both the Syriac and Gothic, but more especially the former, the lexicographical aids are not at present of a character that can be fully relied on. And it is here that in the application of Ancient Versions the greatest caution is required. It is idle and profitless to adduce the interpretation of a Version, especially in single words, unless the usual and current meaning of those words is more restricted or defined than in the original. Half the mistakes that have occurred in the use of the Peshito,—mistakes from which the pages of scholars like De Wette are not wholly free,—are referable to this head. It is often perfectly apparent that the partial interpretation supplied by the Latin translation appended to the Version, has caused the Version itself to be cited as supporting some restricted gloss of the original Greek words, while in reality the words both in the original and in the Version are of equal latitude, and perhaps both equally indeterminate.

This error I have especially endeavoured to avoid; but that I have always succeeded is far more than I dare hope.

In thus breaking ground in the Ancient Versions, I would here very earnestly invite fellow-labourers into the same field. It is not easy to imagine a greater service than might be rendered to Scriptural exegesis if *scholars* would devote themselves to the hearty study of one or more of these Versions. I dwell upon the term *scholars*, for it would be perhaps almost worse than useless to accept illustrations from a Version, unless they were also associated with a sound and accurate knowledge of the original Greek. This applies especially to the Syriac; and the remark is of some moment: for it

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is now a common opinion among many Oriental scholars, that the language of the New Testament is yet to receive, in a mere grammatical point of view, its most complete illustration from Syriac. That there are some points of similarity, no student in both languages could fail to observe; but it may be seriously doubted whether nine-tenths of the suspected Syriasms of the N.T. are not solely referable to the changing and deteriorated constructions of later Greek. To accumulate Syriac illustrations, which may only serve to obscure or supersede our accurate study of later Greek, is a very doubtful, and perhaps profitless application of labour.

Under these, and perhaps a few other limitations, the study of the ancient Vv. for *exegetical* purposes may be very earnestly recommended. The amount of labour will not be very formidable, and in some cases we have fair, if not good, literary appliances. There seems good reason for not going beyond the Syriac, the Old Latin, the Vulgate, the Gothic, the Coptic, and the Ethiopic. The remaining Vv. are of doubtful value. The Armenian, though so much extolled, is said to have undergone no less serious than unsatisfactory alterations. The Arabic Versions are of very mixed origin; the Slavonic is late; the Georgian has been but little used, and is deemed to be of no great value; the Persian and Anglo-Saxon, as far as they extend, are not free from suspicion of dependence, the one on the Syriac, the other on the Vulgate. For the present, at any rate, the Syriac, Old Latin, Vulgate, Gothic, Coptic, and Ethiopic are all that need demand attention. Most of these are rendered perfectly accessible by the labours of recent scholars. The Syriac has been often reprinted; grammars in that language are common enough, but the Lexicons are but few and unsatisfactory<sup>1</sup>. The Old Latin I fear is only accessible by means of the large work of Sabatier, or Tischendorf's expensive edition of the Codex Claromontanus.

The Gothic, independently of not being at all difficult to the German or Anglo-Saxon scholar, has been admirably edited. In addition to the very valuable edition of De Gabelentz and Loebe, and the cheap Latin translation of that work in Migne's Patrologia, there is the available edition of Massmann, to which, as in the case of the larger work of De Gabelentz and Loebe, a grammar and perhaps glossary is to be added. In addition to the Lexicon attached to De Gabelentz and Loebe's edition, we have also the *Glossary* of Schulze (Magdeb. 1848), both, as far as my very limited ex-

<sup>1</sup> It is said that Professor Bernstein has for some time been engaged in the preparation of a new Syriac Lexicon, but I cannot find out that it has yet appeared.

perience extends, works constructed on sound principles of philology. In the Coptic there is a cheap and portable edition of the Epistles by Bötticher; and with the *Grammar* by Tattam, and the *Lexicon* by the same author, or the *Glossary* by Peyron, it is not very probable that the student will encounter much difficulty. Of the Ethiopic, there is an early but not very satisfactory edition in Walton's *Polyglott*, the Latin translation of which has been re-edited by Bode. The original Version has been recently edited by Mr Platt with great care, but unfortunately without any preliminary specification of the manuscripts that formed the basis of the work. An Ethiopic grammar is announced by Dillmann, but I should fear that there is no better lexicon than that of Castell<sup>1</sup>. The study of this language will be perhaps somewhat advanced by a forthcoming tetraglott edition of *Jonah* (Williams and Norgate), which is to include the Ethiopic, and to have glossaries attached.

I sincerely trust that these brief notices may tempt some of our Biblical scholars to enter upon this important and edifying field of labour.

The notes to the *Translation* will be found a little more full (see Introductory Notice), and, as the subject of a Revised Translation is now occupying considerable attention, a little more explicit on the subject of different renderings and the details of translation generally. With regard to this very important subject, the revision of our Authorized Version, I would fain here make a few observations, as I am particularly anxious that my humble efforts in this direction should not be misinterpreted or misunderstood.

What is the present state of feeling with regard to a revision of our present Version? It seems clear that there are now *three* parties among us. The first, those who either from what seem seriously mistaken views of a translation of the Holy Scripture, or from sectarian prejudice, are agitating for a *new* Translation. The second, those who are desirous for a revision of the existing Version, but who somewhat differ in respect of the proposed alterations and the principles on which they are to be introduced. The third, those who from fear of unsettling the religious belief of weaker brethren are opposed to alterations of *any* kind; positive and demonstrable error in the representation of the words of Inspiration being in their judgment less pernicious than change. Of these three parties the first is far the smallest in point of

<sup>1</sup> See however preface to the *Commentary on the Philippians*, &c. p. vii. [The grammar of Dillmann, and the edition of *Jonah* above referred to, have now been for some time in the hands of students. 1864.]

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numbers, but the most persistent in activities ; the second class is daily increasing, yet at present greatly inferior both in numbers and influence to the third.

Which of these three parties will prevail ? We may fervently trust not the first. Independently of the extreme danger of unsettling the cherished convictions of thousands, of changing language that has spoken to doubting or suffering hearts with accents that have been to them like the voice of God Himself,—independently of reversing a traditional principle of revision that has gained strength and reception since the days of Tyndale,—independently of sowing a strife in the Church of which our children and children's children may reap the bitter fruits,—independently of all these momentous considerations, have we any good reason for thinking that in a mere literary point of view it would be likely to be an improvement on the Old Translation ? The almost pitiable attempts under the name of New Translations that have appeared in the last twenty years, the somewhat low state of Biblical scholarship, the diminished and diminishing vigour of the popular language of our day, are facts well calculated to sober our expectations and qualify our self-confidence.

But are we unreservedly to join the third party ? God forbid. If we are truly and heartily persuaded that there are errors and inaccuracies in our Version, if we know that though by far the best and most faithful translation that the world has ever seen, it still shares the imperfections that belong to every human work however noble and exalted,—if we feel and know that these imperfections are no less patent than remediable, then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report to labour by gentle counsels to supply what is lacking and correct what is amiss, to render what has been blessed with great measures of perfection yet more perfect, and to hand it down thus marked with our reverential love and solicitude as the best and most blessed heritage we have to leave to them who shall follow us.

It is vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There *are* errors, there *are* inaccuracies, there *are* misconceptions, there *are* obscurities, not indeed so many in number or so grave in character as the forward spirits of our day would persuade us,—but there *are* misrepresentations of the language of the Holy Ghost, and that man, who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually

unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely at the dread day of final account have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God.

But are we to take no thought of the weaker brethren whose feelings may be lacerated, or whose conscience may be offended by seeming innovations? That be far from us. We must win them by gentle wisdom, we must work conviction in their minds by showing how little, comparatively speaking, there is that is absolutely wrong,—how persuasively it may be amended,—how we may often recur to the expressions of our older Versions, and from those rich stores of language, those treasures of pure and powerful English, may find the very rectification we would fain adopt, the very translation we are seeking to embody in words. No revision of our Authorized Version can hope to meet with approval or recognition that ignores the labours of those wise and venerable men who first enabled our forefathers to read in their own tongue of the marvellous works and the manifold wisdom of God.

Let there be then no false fears about a loving and filial revision of our present Authorized Version. If done in the spirit and with the circumspection that marked the revision of that predecessor to which it owes its own origin and existence, no conscience, however tender, either will be or ought to be wounded. Nay, there seems intimation in their very preface that our last translators expected that others would do to them as they had done to those who had gone before them; and if they could now rise from their graves and aid us by their counsels, which side would they take? Would they stay our hands if they saw us seeking to perfect their work? Would they not rather join with us, even if it led sometimes to the removal or dereliction of the monuments of their own labour, in laying out yet more straightly the way of divine Truth?

How this great work is to be accomplished in detail is not for me to attempt to define. This only I will say, that it is my honest conviction that for any *authoritative* revision we are not yet mature, either in Biblical learning or Hellenistic scholarship. There is good scholarship in this country, superior probably to that of any nation in the world, but it has certainly not yet been sufficiently directed to the study of the New Testament (for of the N. T. only am I now speaking) to render any national attempt at a revision either hopeful or lastingly profitable. Our best and wisest course

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seems to be this,—to encourage small bands of scholars to make independent efforts on separate books, to invite them manfully to face and court impartial criticism, and so by their very failures to learn practical wisdom, and out of their censors to secure coadjutors, and by their partial successes to win over the prejudiced and the gainsaying. If a few such attempts were to be made, and they were to meet with encouragement and sympathy, such a stimulus would be given to Biblical studies that a very few years would elapse before England might be provided with a company of wise and cunning craftsmen, into whose hands she might hopefully confide her jewel of most precious price.

A single word only with regard to the translation which accompanies this volume. It is exactly similar in principles and construction to the former attempts,—attempts made at a time when the question of a revision of the Authorized Version had been but little agitated. It lays no presumptuous claim to be a sample of what an authoritative revision ought to be. It is only the effort of a fallible and erring man, striving honestly and laboriously, and on somewhat fixed principles, to present to a few students of his own time a version for the *closet*, a version possibly more accurate than that which it professes to amend, yet depending on it and on the older Versions for all the life and warmth with which it may be animated or quickened. The time and pains I have bestowed on this translation are excessive, and yet in the majority of corrections I feel how little cause I have for satisfaction.

Lastly, with regard to the Epistles themselves now before us, it remains only to commend them to the reader's most earnest and devout attention. They are distinguished by many peculiarities of language, and many singularities of expression, and are associated together by an inter-dependence of thought that is noticeable and characteristic. They seem all composed at a time when the earthly pilgrimage of the great Apostle was drawing to its close, and when all the practical wisdom of that noble and loving heart was spread out for the benefit of his own children in the faith, and for the edification of the Church in all ages. On the question of their genuineness,—without entering upon investigations which would be foreign to the nature of this Commentary, it will not be perhaps presumptuous to say that a very careful study of their language and turns of expression has left on my mind a most fixed and most unalterable conviction that they came from no other hand and heart than those of the great Apostle of the Gentiles, and that it seems hard to understand

how accomplished scholars like De Wette could so decidedly maintain the contrary hypothesis. This conviction however has never prevented me from freely and frankly calling attention to all the peculiarities in thoughts, words, and expressions which characterize the three Epistles, but which nevertheless, when viewed in connexion with the age and experiences of the Sacred writer, and the peculiar nature of the errors he was opposing, can cause neither surprise nor difficulty.

In the present Commentary I am much less indebted to the labours of my predecessors than in the two former Epistles. The commentary of Huther, except in the Prolegomena, is a sad falling off after the able and scholarlike expositions of Meyer. De Wette, owing to his doubts about the authorship, is often perplexed and unsatisfactory. I have derived benefit from the commentary of Wiesinger, which though somewhat prolix, and deficient in force and compression, may still be heartily commended to the student. The commentary of Leo is mainly sound in scholarship, but not characterized by any great amount of research. The commentary on the second Epistle to Timothy was written some years after that on the first, and is a noticeable improvement. The commentaries of Mack, Matthies, and Heydenreich (of whom however I know very little), are useful in examples and illustrations, but perhaps will hardly quite repay the labour of steady perusal. Something less may be said of Flatt and Wegscheider. The Danish commentary of Bp. Möller is brief and sensible, but lays no claim to very critical scholarship. I have made far more use of the extremely good commentary of the distinguished Hellenist, Coray. It is written in modern Greek, under the somewhat curious title of *Συνέκδημος Ἱερατικός* (Vade-mecum Sacrum), and, with the exception of the somewhat singular fact that Coray seems only to have known the Greek commentators through the medium of Suicer, shows very extensive reading, and generally a very sound judgment. It is very remarkable that this able commentary, though it has now been more than five-and-twenty years before the world, should have attracted so little attention. As far as my observation extends, it is not referred to by any English or foreign commentator, and there are not many expositions on this group of epistles that more thoroughly deserve it.

These, with the Patristic commentators, the able Romanist expositors, Justiniani, Cornelius a Lapide, and Estius, and a few other writers noticed in the preface to the Epistle to the

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*Galatians*, are the principal authorities which I have used in the present commentary.

I now commit this volume to the reader with the humble prayer to Almighty God that He may vouchsafe to bless this effort to expound and illustrate a most vital and most consoling portion of His holy Word; may He pity the weakness and forgive the errors of His servant.

ΤΡΙΑΣ, ΜΟΝΑΣ, ἘΛΕΗΣΟΝ.

**ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.**



## INTRODUCTION.

THE date and general circumstances under which this and the accompanying Epistles were written have long been the subjects of discussion and controversy.

As our opinion on these points must first be stated, it may be said briefly,—(a) that when we duly consider that close connexion in thought, subject, expressions, and style, which exists between the First Epistle to Timothy and the other two Pastoral Epistles, it seems in the highest degree incredible that they could have been composed at intervals of time widely separated from each other. When we further consider (b) the almost insuperable difficulty in assigning any period for the composition of this group of Epistles in that portion of the Apostle's life and labours included in the Acts; (c) the equally great or even greater difficulty in harmonizing the notes of time and place in these Epistles with those specified in the Apostle's journeys as recorded by St Luke; and add to this the important subsidiary arguments derived from (d) the peculiar and developed character of the false teachers and false teaching alluded to in these Epistles (1 Tim. i. 4 sq.; iv. 1 sq.; vi. 3 sq.; 2 Tim. ii. 16 sq.; iii. 6 sq.; iv. 4; Titus i. 10 sq.; iii. 9 sq.), and from (e) the advanced state of Church organization which they not only imply but specify (1 Tim. iii. 1 sq.; v. 3 sq.; Titus i. 5 sq.; ii. 1 sq.), it seems plainly impossible to refuse assent to the ancient tradition that St Paul was *twice* imprisoned at Rome (Euseb. *Hist. Eccl.* II. 22), and further to the simple, reasonable, and highly natural opinion that the First Epistle to Timothy and the other two Epistles which stand thus closely associated with it are to be assigned to the period between these two imprisonments.

This being premised we may now express the opinion that the present Epistle to Timothy was written by the Apostle towards the close of the above-mentioned period (perhaps A.D. 66 or 67), while he was passing through Macedonia (ch. i. 3), after a probable journey to Spain (Conybeare and Howson, *St Paul*, Vol. II. p. 548, ed. 2) and a return to Ephesus (comp. ch. i. 3), at which city he had left Timothy in charge of the local Church.

The *object* of the Epistle may be clearly inferred from ch. i. 3, 4, and iii. 14, 15, and may be roughly defined as two-fold; first, to exhort Timothy to counteract the developing heresies of the time, and secondly, to instruct him in all the particulars of his duties as overseer and Bishop of the important Church of Ephesus. With this design the contents of the Epistle, which are very varied and comprehensive, have been well shown by Dr Davidson to accord in all respects most fully and completely: see *Introduction*, Vol. III. p. 39 sq., where the Student will also find a good summary of the contents of the Epistle.

In reference to the *genuineness* and *authenticity* of this Epistle, with which that of the other Pastoral Epistles is intimately connected, we may briefly remark, (a) that there was never any doubt entertained in the ancient Church that these Epistles were written by St Paul (see the testimonies in Lardner and Davidson), and (b) that of the objections urged by modern scepticism the only one of any real importance,—the peculiarities of phrases and expressions (see Huther, *Einleitung*, p. 50, and the list in Conybeare and Howson, *St Paul*, Vol. II. p. 663 sq. ed. 2) may be so completely removed by a just consideration of the date of the Epistles, the peculiar nature of the subjects discussed, and the plain substantial accordance in all main points with the Apostle's general style (admitted even by De Wette), that no doubt of the authorship ought now to be entertained by any calm and reasonable enquirer: see the very elaborate and able defence of Davidson, *Introduction*, Vol. III. p. 100 sq.

# ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

Apostolic address  
and salutation.

Π ΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰη- Ι.  
σαῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος

i. ἀπόστολος X. 'I.] 'an Apostle of Christ Jesus,' an Apostle (in the higher and more especial sense, see notes on *Gal.* i. 1, and on *Eph.* iv. 11), who not merely derived his commission from, but *belonged to* Christ (gen. possess.) as His minister and servant; see notes on *Eph.* i. 1. The use of this formal designation does not seem intended merely to support the authority of Timothy (Heydenr.), or to imply a destination of the Epistle for others (Calv.), or for the Church at large (comp. Bp. Möller), but simply to define and maintain the true nature of the document. As this epistle may be most naturally regarded as an *official* letter, the Apostle appropriately designates himself by his solemn and official title: compare 2 Tim. i. 1 sq., and esp. Tit. i. 1 sq., where this seems still more apparent. In *Philem.* 1, on the other hand, the Apostle, in exquisite accordance with the nature and subject of that letter, styles himself simply δέσμιος Χριστοῦ 'Ιησοῦ; see notes *in loc.*

κατ' ἐπιταγὴν Θεοῦ] 'according to the commandment of God,' not simply equivalent to the customary διὰ θελήματος Θεοῦ (1 and 2 Cor. i. 1, Eph. i. 1, Col. i. 1, 2 Tim. i. 1; comp. Möller), but pointing more precisely to the

immediate antecedents of the Apostle's call (the ἐπιταγὴ was the result of the θέλημα), and thus perhaps still more serving to enhance the *authoritative* nature of his commission: see Tit. i. 3, and comp. Rom. xvi. 26, the only other passages where the expression occurs.

σωτῆρος ήμῶν] 'our Saviour,' not merely in reference to His preserving and sustaining power (compare Ζεὺς σωτήρ, &c.) but to His redeeming love *in Christ*, more distinctly expressed in Jude 25, σωτῆρι ήμῶν διά Ι. Χ. (*Tisch., Lachm.*); comp. 2 Cor. v. 19, and see Reuss, *Théol. Chrét.* iv. 9, Vol. II. p. 93. This designation of God is peculiar to the Pastoral Epistles (1 Tim. ii. 3, iv. 10, Tit. i. 3, ii. 10, iii. 4), Luke i. 47, and Jude 25, but occurs many times in the LXX, e.g. Psalm xxiv. 5, Isaiah xii. 2, xlvi. 15, 21, al. Its grammatical connexion with Θεός is slightly diversified in the N.T.: in 1 Tim. iv. 10 σωτήρ is added epexegetically in the relative clause, Θεῷ... ὃς ἐστιν σωτήρ; in Luke *l.c.*, here, and Jude 25, it stands in simple, or what is termed *paratactic apposition* (Krüger, *Sprachl.* § 57. 9) to Θεός,—in the first of these passages with, in the two latter without the article. In all the other places the formula is

2 ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει. χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

δ σωτὴρ ἡμῶν Θεός; the tenor of the sentence (esp. 1 Tim. ii. 3, 4) probably suggesting the prominence of the appellation. According to Huther, the anarthrous *σωτὴρ ἡμῶν* is here an adjectival apposition appended to Θεοῦ, while in Luke *l.c.* (*τῷ σωτῆρι μου*) the article marks it as a substantive. This is very doubtful; the usage of Attic Greek in similar cases seems here correctly maintained;—if the name of the deity have the article, the appellation has it also; if the former be anarthrous, so usually is the latter; see Küüger, *Sprachl.* § 50. 8. 10. **τῆς ἐλπίδος ἡμῶν** ‘our *Hope*,’—not merely the object of it (Leo), nor the author of it (Flatt), but its very substance and foundation; ‘in eo solo residet tota salutis nostræ materia,’ Calv.: see Col. i. 27, *Χριστὸς ἐν ὑμῖν,* ἡ ἐλπὶς τῆς δόξης, and comp. Eph. ii. 14, αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, where (see notes) the abstract subst. must be taken in a sense equally full and comprehensive. The same expression occurs in Ignat. *Magn.* 11, *Trall. Inscr.* and 2.

2. Τιμοθέῳ κ.τ.λ.] ‘to *Timothy my true child*.’ There is no necessity to supply *χαίρειν*; for, as Möller rightly observes, the following wish forms really part of the salutation. It is best, in accordance with the punctuation adopted in the former Epp., to place a period after *πίστει*; for although in St Paul’s salutations, with the exception of this passage, 2 Tim. i. 2, and Tit. i. 4, the resumption is made more apparent by the insertion of *ὑμῖν* after *χάρις*, yet this appears to have arisen either from the plurality of the persons saluted (e.g. Phil., Philem.) or the generic expression (*τῇ ἐκκλησίᾳ*

1 and 2 Thess. i. 1, *ταῖς ἐκκλησίαις* Gal. i. 2) under which they are grouped. Here the resumptive pronoun would be unnecessary. On the form of salutation see notes on *Gal.* i. 3, and *Eph.* i. 2. **ἐν πίστει**] ‘in (the) faith,’ ‘in the sphere of Christian faith;’ not to be connected merely with *γνησίῳ* (a grammatically admissible, though not natural connexion; see Winer, *Gr.* § 20. 2. a, p. 124), or merely with *τέκνῳ* (comp. Alf.), but with the compound idea *γνησίῳ τέκνῳ*. Every part of the appositional member has thus its complete significance: *τέκνῳ* denotes the affectionate (1 Cor. iv. 17, *τέκνον ἀγαπητὸν*) as well as spiritual (Philem. 10) nature of the connexion; *γνησίῳ* (not ‘dilecto,’ Vulg., but

**眞實** [true] Syr.; joined with *ὑπὲρ* ὕπερ, Plato, *Politic.* p. 293 E, and opp. to *ὑδός*, Philo, *Somn.* II. 6, Vol. I. p. 665, ed. Mang.) specifies the genuineness and reality of it (Phil. iv. 3), —*τὴν ἀκριβῆ καὶ ὑπὲρ τοὺς ἄλλους πρὸς αὐτὸν ὁμοίστητα;* Chrys.; **ἐν πίστει** marks the sphere in which such a connexion is alone felt and realized,—more generally, but not less suitably (De W.) expressed by *κατὰ κοινὴν πίστιν*, Tit. i. 4. **ἔλεος**] The insertion of this substantive in the Apostle’s usual form of salutation, *χάρις καὶ εἰρήνη*, is peculiar to the Epp. to Timothy (in Tit. i. 4, *ἔλεος* [*Rec.*, *Lachm.*] is appy. not genuine): see however 2 Joh. 3, and Jude 2. It here probably serves to individualize, and to mark the deep and affectionate interest of the Apostle in his convert; *καὶ τοῦτο ἀπὸ πολλῆς φιλοστοργίας*, Chrys.: see notes on *Eph.* i. 2.

I exhort thee to abide still in Ephesus, and to repress teachers of other doctrine and would-be teachers of the law: the law is not for the righteous, but for open sinners and opponents of sound doctrine, as the spirit of the Gospel shows.

**Καθὼς παρεκάλεσά σε προσμεῖναι ἐν 3 Εφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα**

3. **Καθὼς**] ‘Even as;’ protasis, to which there is no expressed apodosis (neither at ver. 5, nor ver. 18, Beng.), but to which the obvious and natural one, *οὕτω καὶ νῦν παρακαλῶ* (comp. ch. ii. 1), can easily be supplied; see Winer, *Gr.* § 63. 1, p. 503, where there is a good list of the imaginary parentheses in St Paul’s Epp. All other explanations, whether by an interpolation before *ἵνα* (‘ita facito,’ Erasm.), or by an arbitrary change of reading (*προσμείνας*,—Schneckenb. *Beitr.* p. 183), seem forced and unsatisfactory.

**παρεκάλεσα]**

‘*I besought,*’ Auth.: ἀκούε τὸ προσηρέσ.....οἱ γὰρ εἶπεν ἐπέταξα, οὐδὲ ἐκέλευσα, οὐδὲ παρήνεσα, ἀλλὰ τι; *παρεκάλεσά σε*, Chrys.; comp. Philem. 8, *παρῆσται* ἔχων ἐπιτάσσειν...μᾶλλον *παρακαλῶ*.

The above comment is certainly not invalidated by Tit. i. 5 (Huther); for there the use of διεταξάμην was probably suggested by the specific instructions which follow the general order. It may be observed however that *παρακαλῶ* is a word of most frequent occurrence in St Paul’s Epp., being used more than fifty times, and with varying shades of meaning (comp. notes on *Eph.* iv. 1, 1 *Thess.* v. 11), while of the other words mentioned by Chrys., one only (*ἐπιτάσσω*) is used by the Apostle, and that only once, Philem. l.c. No undue stress then (‘recommended,’ Peile) should be laid in translation.

**προσμεῖναι]** ‘to abide still,’ ‘tarry on,’ ‘ut permaneres,’ Beza; certainly not in an ethical sense, ‘to adhere to a plan’ (Paulus),—an interpretation framed only to obviate supposed historical difficulties: see Wieseler, *Chron-*

*nol.* p. 302. The tense cannot be pressed; as the aor. inf. is only used on the principle of the ‘temporum τὸ κατάλληλον’ (Schaefer, *Demosth.* Vol. III. p. 432),—a usage not always sufficiently borne in mind. All that can be said is, that if the pres. inf. had been used (comp. *Acts* xiv. 22), the contemplated duration of Timothy’s stay at Ephesus would have been more especially marked. In the present case no inference can be safely drawn. On the use of the inf. pres. and aor. after ἐλπίζειν, κελεύειν, *παρακαλεῖν* κ.τ.λ., see Winer, *Gr.* § 44. 7. c, p. 296, comp. Lobeck, *Phryn.* p. 748 sq.; and on the general distinction between these tenses in the inf., consult the good note of Stallbaum on Plato, *Euthyd.* p. 288 c.

**πορευόμενος]** ‘when I was on my way,’ ‘as I was going,’ Hamm. It is not grammatically possible, as De Wette seems to imagine, to refer this participle to Timothy; see Winer, *Gr.* § 44. 3, p. 287. Such participial analogia as those cited by Matth., e.g. *Eph.* iii. 18, iv. 2, *Col.* iii. 16 (but see Meyer), are very dissimilar: *there* the distance of the part. from the words on which it is grammatically dependent, and still more the obvious prominence of the clause (see notes on *Eph.* iii. 18) render such a construction perfectly intelligible; *here* no such reasons can possibly be urged; see exx. in Winer, *Gr.* § 63. 2, p. 505. There is confessedly great difficulty in harmonizing this historical notice with those contained in the *Acts*. Three hypotheses have been proposed, to all of which there are very grave objections, historical and exegetical. These

## 4 παραγγείλης τισὶν μὴ ἐτεροδιδασκαλεῖν μηδὲ προσέχειν

can only be noticed here very briefly. (a) If the journey here mentioned be that related Acts xx. 1, 2 (Theod., Hems. n), how is it possible to reconcile the stay of Timothy at Ephesus with the fact that St Paul despatched him, a short time only before his own departure, to Macedonia (Acts xix. 22), and thence to Corinth (1 Cor. iv. 17), and that we further find him at the latter place (2 Cor. i. 1) with the Apostle? Moreover, when St Paul then left Ephesus, he certainly contemplated no speedy return (1 Tim. iii. 14), for see Acts xix. 21, xx. 3: compare Huther, *Einleit.* p. 13, 14, Wieseler, *Chronol.* p. 290 sq. (b) If St Paul be supposed to have sent Timothy forward to Ephesus from Achaea (Matth.), having himself the intention of following, can this be reconciled with Acts xx. 4, συνεπέτο, and with the fact that when St Paul was near Ephesus, and might have carried out his intention, he κεκρίκει παραπλεῦσαι τὴν Ἔφ. ? see Wieseler, p. 294, Wiesinger, *Einleit.* p. 370 sq. (c) Even Wieseler's opinion (*Chronol.* p. 313, comp. p. 295 sq.) that this was an unrecorded journey during St Paul's 2-3 years' stay at Ephesus, though more reconcilable with historical data, seems inconsistent with the character of an Epistle which certainly recognizes (a) a fully developed form of error (contrast the future εἰσελεύονται, Acts xx. 29), (β) an advanced state of Church discipline not wholly probable at this earlier date, and further (γ) gives instructions to Timothy that seem to contemplate his *continued* residence at Ephesus, and an *uninterrupted* performance of his episcopal duties; see Huther, *Einleit.* p. 17. These objections are so grave that we seem

justified in remanding this journey (with Theoph., ΟΕcum., and recently Huther and Wiesinger) to some time after the first imprisonment at Rome, and consequently, *beyond* the period included by St Luke in the Acts: see Pearson, *Ann. Paul.* Vol. I. p. 393, Guerike, *Einleit.* § 48, 1, p. 396 (ed. 2), Paley, *Hor. Paul.* ch. XI.

**τινα παραγγελῆσ]** 'that thou mightest command.' purpose contemplated in the tarrying of Timothy. The verb here used does not apparently mark that it was to be done *openly* (Matth.), but *authoritatively*; παρακαλεῖν being the milder, παραγγέλλειν the stronger word; comp. 2 Thess. iii. 12. In the Epistle to Titus the Cretan character suggests the use of still more decided language; e.g. Tit. i. 11, ἐπιστομήσειν, ver. 13, ἀλέγχειν ἀποτόμως.

**τισὶν]** 'certain persons,' 'quibusdam,' Vulg.: so ver. 6, iv. 1, v. 15, 24, vi. 21. We cannot safely deduce from this that the number of evil teachers was small (Huther); the indef. pronoun is more probably *slightly* contemptuous; 'le mot *tives* a quelque chose de méprisant,' Arnaud on *Jude* 4; comp. Gal. ii. 12. **ἐτεροδιδασκαλεῖν]** 'to be teachers of other doctrine.'

**تَدْرِسُونَ مُهَاجِرَةً فَكَفَّرَ**  
[docere diversas doctrinas] Syr.; δις λεγόμ., here and ch. vi. 3. Neither the form nor meaning of this word presents any real difficulties. In form it is analogous with ἐτεροζυγεῖν, 2 Cor. vi. 14, and is the verbalized derivative of ἐτεροδιδάσκαλος (comp. καλοδιδάσκαλος, Tit. ii. 3); not ἐτεροδιδάσκειν, but ἐτεροδιδασκαλεῖν, 'to play the ἐτεροδιδάσκαλος.' The meaning is equally perspicuous if we adhere to the usual and correct meaning of ἔτερος (distinction of kind, —see notes on Gal. i. 6): thus ἐτερο-

*μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρ-*

διδ. implies ‘teaching,’—not necessarily ‘what is doctrinally *false*,’ nor even so much as ‘what is *strange*,’ but ‘what is *different to*, what deviates from (‘afvigende,’ Möller) sound doctrine;’ see ch. vi. 3, where this meaning is very clearly confirmed. Just as the *εναγγέλιον* of the Galatians was *ἐτρεψ* from its assimilation of Judaical elements, so here the *διδασκαλία* was *ἐτέρα* from its commixture with an unedifying (ver. 4), vain (ver. 6), and morbid (ver. 10) theosophy of similarly Jewish origination. It will thus be seen that, with Chrys., Theod., and the other Greek commentators, we regard the error which St Paul is here condemning, not so much as a settled form of heresy, pre-Marcionite or otherwise, as a profitless and additionis teaching which, arising from Jewish (comp. Tit. i. 14), perhaps Cabballistic sources, was afterwards an affluent of the later and more definite Gnosticism; see especially Wiesinger, *Einleit.* § 4, p. 212, Huther, *Einleit.* p. 41, and (thus far) Schleiermacher, *über 1 Tim.* p. 83 sq.

4. *προσέχειν*] ‘give heed to,’ Auth., a felicitous translation; so Tit. i. 14. The verb *προσέχειν* does not imply ‘fidem adhibere’ (Heinr.), and is certainly not synonymous with *πιστεύειν* (Krebs, *Obs.* p. 204), either here or elsewhere (Acts viii. 6, 11, xvi. 14, al.), but simply indicates a prior and preparatory act, and is, as it were, a mean term between *ἀκούειν* and *πιστεύειν*; comp. Polyb. *Hist.* iv. 84. 6, *διακούσαντες οὐδὲν προσέσχουν*, Joseph. *Bell. Jud.* vi. 5. 3, *οὐτε προσέιχον οὐτε ἐπιστευον*. The examples adduced by Krebs and Raphel (*Obs.* Vol. II. p. 113) only serve to confirm the strict interpretation. The canon of Thom. Mag., ‘*προσέχω σοι τὸν νοῦν*’

*καλλιον ἢ ‘προσέχω σοι’ μόνον*, is abundantly disproved by his commentators; see p. 749, ed. Bernard.

*μύθοις καὶ γενεαλογ. ἀπεράντ.*] ‘fables and endless genealogies.’ It is very doubtful whether the popular reference of these terms to the spiritual myths and emanations of Gnosticism (Tertull. *Valent.* 3, *de Præscr.* 33, Iren. *Har.* [Præf.], Grot., Hamm., and most modern commentators) can be fairly sustained. The only two passages that throw any real light on the meaning of these terms are Tit. i. 14, iii. 9. In the former of these the *μύθοι* are defined as ‘Ιονδαϊκαλ, in the latter the *γενεαλογίαι* are connected with *μάχαι νομικαλ*; in both cases then the words have there a *Jewish* reference. The same must hold in the present case; for the errors described in the two Epp. are palpably too similar to make it at all probable that the terms in which they are here alluded to have any other than a *Jewish* reference also; so Chrys., Theod., al., comp. Ignat. *Mayn.* 8: see esp. Wiesinger, *Einleit.* p. 211 sq., Neander, *Planting*, Vol. I. p. 342 (ed. Bohn). For a discussion of the various references that have been assigned to *γενεαλ.* in the present passage see the note of De Wette translated by Alford *in loc.* Thus then *μύθοι* will most probably be, not specifically *τὰ παράσημα δόγματα* (Chrys.), nor a supplementary *ἔμηρεῖα, ή δευτέρωτις* (Theod.), but generally, Rabbinical fables and fabrications whether in history or doctrine. Again *γενεαλογίαι* will be ‘genealogies’ in the proper sense, with which however these wilder speculations were very probably combined, and to which an allegorical interpretation may have been regularly assigned; comp. Dähne, *Stud. u. Krit.* for 1833,

5 ἔχουσιν μᾶλλον ἡ οἰκονομίαν Θεοῦ τὴν ἐν πίστει· τὸ δὲ

p. 1008. It is curious that Polybius uses both terms in similarly close connexion, *Hist.* ix. 2. 1.

**ἀπέραντος**] 'endless,' 'interminable,' 'quibus finis non est,' Syr.: *πεδίον ἀπέραντον*, Pind. *Nem.* viii. 38 [63]; so 3 Macc. ii. 9, *ἀπέραντον γῆν*, and Job xxxvi. 26, *ἀριθμὸς...ἀπέραντος*. It does not seem necessary to adopt either the ethical (*ἀτελεῖωτον* Hesych., Chrys. 2) or logical (*λόγος ἀπέραντος* opp. to *λόγοις περαντικοὶ*, Diog. Laert. vii. 78) meaning of this word. The genealogies were vague, rambling, interminable; it was an *ἀμετρος καὶ ἀπέρ. δύνησις* (Philo, *de Abrah.* § 3, Vol. II. p. 4, ed. Mangey) that had no natural or necessary conclusion; comp. Polyb. *Hist.* i. 57. 3, where the simple sense appears similarly maintained.

**ἄλτρες**] 'inasmuch as they,' 'seeing they,' explanatory use of *ὅστις*, see notes on *Gal.* iv. 24.

**ζητήσεις**] 'questions;' either subjectively, 'disputings,' *Acts* xv. 2 (*Tisch.*); or more probably, in an objective sense, 'questions of controversy,' 'enquiries,' essentially opposed to faith (Chrys., Theod.), and of which *ἔρεις* and *μάχαι* are the natural and specified results; see ch. vi. 4, 2 Tim. ii. 23, Tit. iii. 9. **οἰκονομίαν Θεοῦ**] 'God's dispensation,' not 'edifying.' Raphael, Wolf,—a translation which *οἰκονομία* cannot bear; see Polyb. *Hist.* iv. 11 (cited by Raphael), where the proper translation is 'executio instituti'; and comp. Schweigh., *Lex. Polyb.* s.v. The exact meaning of the term is however doubtful. If *οἰκονομία* be explained subjectively, 'the stewardship,' scil. 'the exercising of the stewardship' (Conyb. and Hows.), 'the discharge of the functions of an *οἰκονόμος Θεοῦ*' ('actum non statum,' Beng.; comp. *1 Cor.* ix. 17, iv. 1), the

use of *παρέχειν* must be zeugmatic, i.e. involve two different meanings ('præbere, prænovere'), unless *ζητήσεις* be also explained actively, in which case *παρέχειν* will have a single meaning, but the very questionable one, 'promovere.' If however *οἰκονομία Θεοῦ* be taken objectively and passively (Chrys.), the 'dispensation of God' (gen. of the origin or author; comp. notes on *1 Thess.* i. 6), i.e. 'the scheme of salvation designed by God, and proclaimed by His Apostles,' with only a remote reference to the *οἶκος Θεοῦ* (see notes on *Eph.* i. 10), the meaning of *ζητ.* and *οἶκον* will be more logically symmetrical, and *παρέχειν* can retain its simple sense 'præbere:' the fables and genealogies supplied questions of a controversial nature, but not the essence and principles of the divine dispensation. **τὴν ἐν πίστει**] 'which is in faith.' further definition of the nature of the *οἰκονομία* by a specification of the sphere of its action,—'faith, not a questioning spirit,'—thus making the contrast with *ζητήσεις* more clear and emphatic. The easier readings *οἰκοδομίαν* (found only in D<sup>3</sup>) or *οἰκοδομήν* (D<sup>1</sup>; Iren. i. 1), though appy. supported by several Vv. (*adificationem*, Vulg., Clarom., Goth., Syr., al.), cannot possibly be sustained against the authority of all the other uncial MSS., and are probably only due to erroneous transcription, *δ* and *ν* being confused. How can Bloomf. (ed. 9) adduce the Alex. MS. in favour of *οἰκοδομίαν*, and (except from a Lat. transl.) assert that Chrys. and Theod. were not aware of any other reading? These are grave errors.

5. **τὸ δὲ τέλος κ. τ. λ.**] 'but (not 'now,' Auth., Conyb.) the end (aim) of the commandment, &c.;' a con-

**τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας**

trusted statement of the purpose and aim of sound practical teaching. There ought not to be here any marks of parenthesis (*Griesb., Lachm.*), as the verse does not commence a new train of thought, but stands in simple antithetical relation ( $\delta\acute{e}$ ) to ver. 4, forming at the same time an easy and natural transition to ver. 6 sq., where the errors of the false teachers are more particularly specified. Τέλος is thus not the *συμπλήρωμα* (Chrys.; comp. Rom. xiii. 10), the ‘palmarium, præcipuum’ (Schoettg.), or the ‘sum’ (‘die Hauptsumme,’ Luther),—meanings scarcely lexically tenable,—but the ‘aim’ (Beza, Hamm. 2), as in the expression noticed by Chrys., *τέλος λατρικῆς ὑγιείας*; see Rom. x. 4, and Chrys. *in loc.*,—where however the meaning does not seem equally certain. The distinction of Cassian (cited by Justiniani) between *σκόπος*, ‘id quod artifices spectare solent,’ and *τέλος*, ‘quod expetitur ab arte,’ is not fully satisfactory. ή **παραγγελία** is not the ‘lex Mosaica’ (‘hic pro lege ... pars pro toto,’ Calv.), nor even the ‘lex Evangelica’ (Corn. a. Lap.), both of which meanings are more *inclusive* than the context seems to require, or the usage of **παραγγελία** in the N.T. (ch. i. 18, Acts v. 28, xvi. 24, 1 Thess. iv. 2) will admit of. On the other hand, to refer **παραγγ.** simply to the preceding **παραγγελῆς** (Theoph., *ἐάν παραγγελῆς μὴ ἔτεροδιδασκαλεῖν, τούτο κατορθώσεις τῆς ἀγάπην*) seems too narrow and *exclusive*. That it was suggested by the verb just preceding is not improbable; that it has however a further reference to doctrine in a *preceptive* form generally,—‘practical teaching’ (De W.), seems required by the context, and confirmed by the recurrence of the verb in this Ep.;

comp. ch. iv. 11, v. 7, vi. 13, 17. **ἀγάπη**] ‘love,’ the *ζητήσεις* engendered **μάχας**, 2 Tim. ii. 23. The love here mentioned is clearly love to men (*ἡ ἐκ διαθέσεως καὶ τοῦ συναλγενὸν συνισταμένη*, Theoph.) not love to God and men (Matth.): ‘quum de caritate fit mentio in Scripturā, saepius ad secundum membrum restringitur,’ Calv.: see esp. Usteri, *Lehrb.* II. I. 4, p. 242. **ἐκ καθαρᾶς καρδίας**] ‘out of, emanating from, a pure heart;’ **ἐκ** with its usual and proper force (Winer, *Gr.* § 47. b, p. 328) pointing to and marking the *inward* seat of the **ἀγάπη**: comp. Luke x. 27, 1 Pet. i. 22. The **καρδία**, properly the (imaginary) seat of the **ψυχή** (Olsh. *Opusc.* p. 155), appears very commonly used in Scripture (like the Hebrew בְּלֹבֶד) to denote the **ψυχή** in its active aspects (‘quatenus sentit et agitur et movetur duce spiritu vel carne,’ Olsh. *ib.*), and may be regarded as the centre both of the feelings and emotions (John xvi. 6, Rom. ix. 2, al.) and of the thoughts and imaginations (Matth. ix. 4, xv. 19, 1 Cor. iv. 5, al.), though in the latter case more usually with the associated ideas of activity and practical application; see Beck, *Bibl. Seelenl.* III. 24. 3, p. 94 sq., and esp. the good collection of exx. in Delitzsch, *Bibl. Psychol.* IV. 12, p. 204.

**συνείδησις ἀγάθη** here and ver. 19 (comp. 1 Pet. iii. 16; **καλὴ** Heb. xiii. 18; **καθαρὸς** 1 Tim. iii. 9, 2 Tim. i. 3) is connected with **πλοτίς** as the true principle on which its existence depends. Faith,—**πλοτίς ἀνυπόκριτος**, though last in the enumeration, is really first in point of origin. It renders the heart pure (Acts xv. 9), and in so doing renders the formerly evil conscience **ἀγάθη**. Thus considered, **συνείδησις ἀγάθη** would seem to be, not

6 καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ὃν τινὲς  
7 ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, θέλοντες

the antecedent of the καθαρὰ καρδία (Hamm.), and certainly not identical with it (Corn. a Lap., comp. Calv.), but its consequent; ‘conscientia bona nihil aliud est quam scientia et testimonium animæ affirmantis se pure et sancte vivere,’ Menoch. ap. Pol. *Syn.*; compare Pearson, *Creed*, Art. VII. Vol. I. p. 347 (ed. Burton). On the exact meaning of συνείδησις see Sanderson, *de Obl. Consc.* I. 4 sq., Vol. IV. p. 3 (ed. Jacobs.); on its nature and power, Butler, *Serm.* 2, 3; and on its threefold character (an exponent of moral law, a judge, and a sentiment) the very clear discussion of M'Cosh, *Divine Gov.* III. 1. 4, p. 291 sq. It must be remembered however, that in Scripture these more exact definitions are frequently wholly inapplicable; the συνείδησις is viewed, not in its abstract nature, but in its practical manifestations; see Harless, *Ethik*, § 9. β, p. 35. **[ἀνυποκρίτου]** ‘unfeigned,’ ‘undissembled,’ an epithet of πίστις here and 2 Tim. i. 5; of ἀγάπη, Rom. xii. 9, 2 Cor. vi. 6; of φιλαδέλφia, 1 Pet. i. 22; of ἡ ἀνωθεν σοφία, James iii. 17, marking the absence of everything ἐπιπλαστον and ὑποκεκριμένον (Chrys.). It was a faith not merely in mask and semblance, but in truth and reality: ‘notandum est epithetum; quo significat fallacem esse ejus professionem ubi non apparet bona conscientia,’ Calv. All these epithets have their especial force as hinting at the exact opposite in the false teachers: they were διεφθαρμένοι τὸν νοῦν (ch. vi. 5), κεκαυτηριασμένοι τὴν συνείδησιν (ch. iv. 2), δόδοκιμοι περὶ τὴν πίστιν (2 Tim. iii. 8). It may be remarked that the common order of substant. and epith. (see Gersdorf, *Beiträge*, p. 334 sq.) is here reversed in

καθαρὰ καρδία; so 2 Tim. ii. 22, Heb. x. 22, comp. Roma. ii. 5; on the other hand contrast Luke viii. 15, and esp. Psalm li. 12, καρδίαν καθαρὰν κτίσον ἐν ἔμοι. This is possibly not accidental; the heart is usually so sadly the reverse, so often a καρδία πονηρὰ ἀπωτλα, Heb. iii. 12, that the Apostle, perhaps designedly, gives the epithet a slightly distinctive prominence: see Winer, *Gr.* § 59. 2, p. 464.

6. **[δύνται κ.τ.λ.]** The remark of Schleiermacher (*über 1 Tim.* p. 161), that this verse evinces an incapacity in the writer to return from a digression, cannot be substantiated. There is no digression: ver. 5 has an antithetical relation to ver. 4; it states what the true aim of the παραγγελία was, and thus forms a natural transition to ver. 6, which specifies, in the case of the false teachers, the general result of having missed it: ver. 7 supplies some additional characteristics. **[Ων** (governed of course by ἐξετράπησαν) refers only to the three preceding genitives, not to ἀγάπη also (De W.): ἀγάπη, the principle emanating from them, forms the *true aim*, and stands in contrast with ματαιολ., the state consequent on missing them, and the result of *false aim*; comp. Wiesing. *in loc.* **[ἀστοχήσαντες]** ‘*having missed their aim.*’ This word only occurs again in 1 Tim. vi. 21, 2 Tim. ii. 18, in both cases with περὶ: in its meaning it is opposed to εὐστοχέν (Kypke; comp. τέλος, ver. 5), and, far from being ill chosen (Schleierm. p. 90), conveys more suitably than ἀμαρτόντες the fact that these teachers had once been in the right direction, but had not kept it; καλῶς εἶπεν, *ἀστοχ.* τέλης γάρ δεῖ ὥστε εὐθέα βάλλειν καὶ μὴ ἔξω τοῦ σκόπου,

*εῖναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἀ λέγουσιν μήτε*

Chrys.; see exx. in Kypke, *Obs.* Vol. II. p. 348. [ἐξετράπησαν] ‘swerved, turned themselves, from;’ ἐξέκλιναν, Hesych.: see ch. v. 15, vi. 20,

2 Tim. iv. 4, Heb. xii. 13. ‘Ἐκτρέπεσθαι is properly ‘a viâ deflectere’ (Alberti, *Obs.* p. 392), the *ἐκ* referring to the original direction from which they swerved; comp. Joseph. *Ant.* XIII. 10, 5, τῆς δόσον ἐκτρεπόμενον, and simply, ib. *Ant.* VIII. 10, 2, *εἰς ἀδίκους ἐξετράπη πράξεις*. ‘Aversi sunt’ (Beng.) is thus a more exact transl. than ‘conversi sunt’ (Vulg.).

[ματαιολογίαν] ‘vaniloquium’ (Vulg.), or, in more classical Lat. (Livy, XXXIV. 24, Tac. *Ann.* II. 49), ‘vaniloquentia,’ Beza. This was an especial characteristic of the false teachers (comp. Tit. i. 10, iii. 9), and is more exactly defined in the following verse.

7. θέλοντες] ‘desiring;’ they were not really so. This and the following expressions, *νομοδιδάσκαλοι, μὴ νοοῦντες κ.τ.λ.*, seem distinctly to show,—and this much Schleiermacher (p. 80 sq.) has not failed to perceive,—that Judaism *proper* (Leo, comp. Theod.) cannot be the error here assailed. The *νόμος* is certainly the Mosaic law, but at the same time it was clearly used by the false teachers on grounds essentially differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles; see Huther *in loc.* The assertion of Baur (*Pastorallbriefe*, p. 15), that Antinomians (Marcionites, &c.) are here referred to, is opposed to the plain meaning of the words, and the obvious current of the passage; comp. ver. 8 sq.

μὴ νοοῦντες] ‘yet understanding not, though they understand not;’ the participle having a slight antithetical or perhaps even concessive force (Donalds,

Gr. § 621): the total want of all qualifications on the part of these teachers is contrasted with their aims and assumptions. The correct translation of participles will always be modified by the context, as it is from this alone that we can infer which of its five possible uses (temporal, causal, modal, concessive, conditional) mainly prevails in the passage before us: for exx. in the New Test. see Winer, *Gr.* § 45. 2, p. 307 (where however the uses of the part. are not well defined), and for exx. in classical Greek, the more satisfactory lists of Krüger, *Sprachl.* § 56. 10 sq. On the negative with the part., comp. notes on ch. vi. 4.

μήτε ἀ κ.τ.λ.] The negation bifurcates; the objects to which it applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses introduced by the adjunctive negatives μήτε...μήτε; comp. Matth. v. 34, James v. 12, and see Winer, *Gr.* § 55. 6, p. 433. Their ignorance was thus complete, it extended alike to the assertions they made and the subjects on which they made them.

[περὶ τίνων διαβεβαιούνται] ‘whereof they affirm,’ Auth.—scil. ‘the subject about which (Syr., Vulg.) they make their asseverations;’ not ‘what they maintain,’ Luther, Bretsch., comp. De Wette. The compound verb διαβεβαιούσθαι does not here necessarily

imply ‘contention,’ Syr. 

[contendentes], but, as in Tit. iii. 8, is simply equivalent to λέγειν μετὰ βεβαιώσεως (‘stiurjan,’ Goth.; comp. Pollux, *Onomast.* v. 152, διεγγυῶμαι, διαβεβ., διῆσχνηζομαι), περὶ referring to the object about which the action of the verb takes place (Winer, *Gr.* § 47. e, p. 333); compare Polyb. *Hist.*

8 περὶ τίνων διαβεβαιοῦνται. οἴδαμεν δὲ ὅτι καλὸς ὁ  
9 νόμος εάν τις αὐτῷ νομίμως χρῆται, εἰδὼς τοῦτο, ὅτι

xii. 12. 6, διοριζόμενος καὶ διαβεβαιούμενος πέρι τούτων. Thus then ἀ and πέρι τίνων refer to different objects (opp. to De W.) ; the former referring to the subjective assertions, the latter to the objects which called them forth: so Huther, Wiesinger. The union of the relative and interrogative in parallel clauses involves no difficulty; see Winer, *Gr.* § 25. 1, p. 152, Bernhardy, *Synt.* xiii. 11, p. 443, and the copious list of exx. cited by Stallbaum on Plato, *Crito*, p. 48 A.

8. οἴδαμεν δέ] ‘Now we know,’ ωσανεὶ ἐλεγεν ὥμολογημένον τοῦτο καὶ δῆθνόν ἔστι, Chrys. (on *Rom.* vii. 14): comp. *Rom.* ii. 2, iii. 19, vii. 14 (*Lachm.* marg.), viii. 28. The δέ, though certainly not = μέν, Möller (an unfortunate comment), is still not directly oppositional but rather μεραβατικόν (in a word, not ‘at’ but ‘aulem,’ Hand, *Tursell.* Vol. I. p. 562, comp. p. 425), and the whole clause involves a species of concession: the false teachers made use of the law; so far well; their error lay in their improper use of it; οὐ τῷ νόμῳ μεμφομαι, ἀλλὰ τοῖς κακοῖς διδασκάλοις τοῦ νόμου’ Theod. καλός] ‘good,’ morally; not ὡφέλιμος, Theod., De W. It would seem to be the object of the Apostle to make a full admission, not merely of the usefulness, but of the positive excellence of the law; comp. *Rom.* vii. 12, 14, 15.

9. δέ νόμος] ‘the law,’ surely not ‘law in the abstract’ (Peile), but, as the preceding expression νομοδιδάσκαλοι unmistakeably implies, ‘the Mosaic law,’ the law which the false teachers improperly used and applied to Christianity.

τις] ‘any one,’

i.e., as the context seems here to suggest, any teacher; ‘non de auditore legis [comp. Chrys.] sed de doctore

loquitur,’ Beng., — and, after him, most recent interpreters.

νομίμως] ‘lawfully,’ i.e. agreeably to the design of the law; an obvious instance of that effective paronomasia (repetition of a similar or similar-sounding word) which we so often observe in St Paul’s Epp.; see exx. in Winer, *Gr.* § 68. 1, p. 560 sq. The legitimate use of the law has been very differently defined, e.g. θταν [τις] ἐκπληρῶ αὐτὸν δὲ ἔργων, Chrys. 1, Theoph. 1; τὸ παραπέμπειν πρὸς τὸν Χριστόν, Chrys. 2, Theod., Theoph. 2; θταν ἐκ πολλῆς αὐτὸν φυλάττει τῆς περιουσίας, Chrys. 3, &c. The context however seems clearly to limit this legitimate use, not to a use consistent with its nature or spirit in the abstract (Mack, comp. Justiniani), but with the admission of the particular principle θτι δικαὶος οὐ κεῖται ἀνόμοις δὲ καὶ ἀνυποτ. κ.τ.λ. The false teachers, on the contrary, assuming that it was designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel; so De W., Wiesing., al., and similarly, Alf.

9. εἰδὼς τοῦτο] ‘knowing this,’ ‘being aware of (‘mit dem Bewusstsein,’ Wegsch.) this great truth and principle;’ secondary and participial predication, referring, not to the subject of οἴδαμεν (‘per enallagen numeri,’ Elsner, *Obs.* Vol. II. p. 288), but to the foregoing τις, and specifying the view which must be taken of the law by the teacher who desires to use it rightly.

νόμος οὐ κεῖται] ‘the law is not ordained.’ The translation of Peile, ‘no law is enacted,’ is fairly defensible (see Middleton, *Greek Art.* p. 385 sq. and comp. III. 3. 5, p. 46, ed. Rose), and not without

δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρο-

plausibility; the absence of the article being regarded as designed to imply that *nόμος* is taken indefinitely, and that the sentiment is perfectly general, —e. g. ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, Antiph. ap. Stob. *Floril.* ix. 16 (cited by Mack, al.). As however it is now certain that *nόμος*, like many similar words both in the N.T. and elsewhere (see the full list in Winer, *Gr.* § 19. 1, p. 109 sq.), even when anarthrous, can and commonly does signify ‘the Mosaic law’ (comp. Alf. on *Rom.* ii. 12), and as this sense is both suitable in the present passage as defining the true functions of the Mosaic law, and is also coincident with St Paul’s general view of its relation to the Christian (comp. Rom. vi. 14, Gal. iii. 19, al.), we retain with Chrys. and the Greek expositors the definite reference of *nόμος*: so De W., Huther, Wiesing., al. δικαίω] ‘a righteous man.’ The exact meaning of δικαῖος has been somewhat differently estimated: it would seem not so much, on the one hand, as ὁ δικαιωθεὶς, with a formal reference to δικαιοσ. ἐκ πίστεως, nor yet, on the other, so little as ὁ κατορθωκὼς τὴν ἀρετὴν, Theoph., but rather, as the context seems to require and imply, ‘justus per sanctificationem,’ Croc. (comp. De W.), he who (in the language of Hooker, *Serm.* II. 7) ‘has his measure of fruit in holiness,’ comp. Waterl. *Justif.* Vol. vi. p. 7. κενταὶ] ‘is enacted,’ ‘est posita,’ Vulg., ‘ist satith,’ Goth. No special or peculiar force (‘onus illud maledictionis,’ Pisc.; ‘consilium et destinatio,’ Küttn. ap. Peile) is here to be assigned to κενταῖ, it being only used in its proper and classical sense of ‘enactment,’ &c. of laws; comp. (even passively, Jelf, *Gr.*

§ 359. 2) Xen. *Mem.* IV. 4. 21, τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, and the numerous exx. in Wetstein, Kypke, and the phraseological annotators. The origin of the phrase seems due to the idea, not of mere local position (‘in publico exponi ibique jacere,’ Kypke, *Obs.* Vol. II. p. 349), but of ‘fixity,’ &c. (comp. Rost u. Palm, *Lex.* s.v. 12, Vol. I. p. 1694) which is involved in the use of κεῖσθαι.

ἀνόμοις δὲ κ.τ.λ.] ‘but for lawless and unruly persons.’ The reference of ἀνόμοις and ἀνυποτ. to violation of divine and human laws respectively (Leo) is ingenious, but doubtful. Both imply opposition to law: the former perhaps, as the derivation seems to convey, a more passive disregard of it; the latter, as its deriv. also suggests (ὑποράσσεσθαι = sponte submittere, Tittm. *Synon.* II. p. 3), a more active violation of it arising from a refractory will; comp. Tit. i. 10, where ἀνυπότακτοι stands in near connexion with ἀντιλέγοντες.

ἀσεβέσιν καὶ ἀμαρτ.] ‘ungodly and sinful.’ These epithets are also connected in 1 Pet. iv. 18 (Prov. xi. 31), Jude 15. This second pair points to want of reverence to God; the third to want of inner purity and holiness; the fourth to want of even the commonest human feeling. The list is closed by an enumeration of special vices.

ἀνονίας] ‘unholy,’ only here and 2 Tim. iii. 2. As ὅστις and ὁστότης seem, in all the passages where they are used by St Paul, to convey the notion of a ‘holy purity’ (see notes on *Eph.* iv. 24, and Harless *in loc.*; comp. also Trench, *Synon.* Part II. § 38), the same idea is probably involved in the negative. The ἀσεβῆς is unholy through his lack of reverence;

ιο λόγαις καὶ μητρολόγαις, ἀνδροφόροις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι  
ιι ἔτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, κατὰ τὸ

the ἀνόστοι through his lack of *igner* purity. The use in classical authors is appy. somewhat different; it seems there rather to mark ‘impiety’ (Plato, *Euthyphr.* p. 9 D, ὁ ἀν πάντες οἱ θεοὶ μᾶσαν ἀνόσιον ἔστω), the violation of *fas* in contradistinction to *jus*, whether in its highest sense in relation to the Gods (e.g. Schol. Eurip. *Hec.* 776, τὸ μὲν πρὸς θεοὺς ἐξ αὐθράπων γενόμενον διοιν καλοῦμεν: comp. *Suppl.* 377), or in its lower sense in relation to parents and kindred, e.g. Xen. *Cyrop.* VIII. 8. 27, ἀνοσιωτέρους περὶ συγγενεῖς: see Tittmann, *Synon.* I. p. 25. Hence the frequent combination of ἀνόστοι and ἀδικος, e.g. Plato, *Gorg.* p. 505 B, *Legg.* VI. p. 777 E, *Republ.* II. p. 363 B, comp. *Theat.* p. 176 D.

**πατρολόγαις** ‘smelters of fathers,’ **ὅσταστοι μόντε?** [qui percutunt patres eorum] Syr.; not ‘murderers of fathers,’ Auth. Both the derivation (ἀλοάω, comp. Aristoph. *Ran.* 149) and the similar use of the word in good authors (e.g. Demosth. *Timocr.* 732, Aristoph. *Nub.* 1327, compared with 1331, and esp. Lysias, *Theomn.* 116. 8) will certainly warrant this milder translation; comp. Suidas, *πατραλότας*, *πατρούπτης* καὶ *πατραλόφας* ὁ αὐτός, and Poll. *Onomast.* III. 13, who even extends it to *οἱ περὶ τοὺς γενεῖς ἔξαμαρτάνοντες*: sim. Hesych. *πατραλότης* ὁ τὸν πατέρα ἀτιμάζων, τύπτων, ἡ κτείνων. It seems also more consistent with the context, as the crime of parricide or matricide would naturally be comparatively rare, and almost (even in a pagan’s idea, comp. Cicero, *pro Rosc.* c. 25) out of the special contemplation of any law. Against the crime of the text the

Mosaic law had made a provision, Exodus xxi. 15 (obs. there is no addition ΠΩΣ, as in ver. 12), comp. Lev. xx. 9. The following ἀνδροφόροις supplies no argument against this transl. (De W.); St Paul is obviously following the order of the commandments. The usual Attic form is *πατραλότας*; Thom. Mag. p. 695 (ed. Bern.), Alberti, *Obs.* p. 394.

ιο. **ἀνδραποδισταῖς**] ‘men-stealers,’ ‘plagiariis’ (Cicero, *Quint. Frat.* I. 2. 2. 6), i.e. ‘qui vel fraude vel apertâ vi homines suffurantur ut pro mancipiis vendant,’ Vorst, ap. Pol. *Syn.*; comp. Poll. *Onomast.* III. 78, ἀνδραπ. ὁ τὸν ἐλεύθερον καταδουλούμενος ἢ τὸν ἀλλότριον οἰκέτην ὑπαγόμενος (ed. Bekk.); a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοιτεῖν is similarly of the seventh: they are grouped with δραπεταὶ and ποιχοὶ, Polyb. *Hist.* XII. 9. 2, 10. 6; comp. Rein, *Criminalrecht*, p. 386 sq. The penalty of death is attached to this crime, Exodus xxi. 16, Deut. xxiv. 7: so appy. in some pagan codes; see Sturz, *Lex. Xenoph.* s.v.

**ἐπιόρκοις**] ‘perjured persons,’ Auth.: ‘Ἐπιόρκοι sunt et ii qui quod juraverunt non faciunt (Xen. *Agesil.* I. 12, comp. 11) et ii qui quod falsum esse norunt jurato affirmant,’ Raphel. Perjury is specially mentioned in Lev. xix. 12.

εἴ τι κ.τ.λ. is not for δ τι (Mack) but is a more emphatic and inclusive form of expression. It implies that all forms of sinfulness had not been specifically mentioned, but that all are designed to be included: Raphel (*Obs.* Vol. II. p. 562) very appositely cites Polyb. *Hist.* p. 983 [XV. 18. 5], οἰκλας καὶ χώραν καὶ πόλεις καὶ εἴ τι ἔτερόν ἔστι Μασσα-

εἰςαγγέλιον τῆς δύξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην  
ἐγώ.

**νισσον.** τῇ ύγιαι-  
**νοῦσῃ διδασκ.**] ‘the sound (healthful, —not healthgiving, Mosh.) doctrine:’ καλῶς εἶπε τῇ ύγιαιν. διδασκαλίᾳ, ἐκεῖνα γὰρ πάντα πάθη ψυχῆς ἦν δι-εφθαρμένης, Chrys.; comp. Plutarch, *de Liber. Educ.* § 9, τῆς ἀδιαφθόρου καὶ ύγιαινούσης παιδείας, ib. § 7, ύγιαινο-τος καὶ τεταγμένου βίου. The formula is nearly identical in meaning with ἡ καλὴ διδασκαλίᾳ, ch. iv. 6, and ἡ κατ’ εὐσέβειαν διδασκ., ch. vi. 3, and stands in clear and suggestive contrast to the sickly (ch. vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis. The present part. seems to convey the idea of present existing healthiness, which was to be maintained and not depraved: comp. Waterl. *Trinity*, Vol. III. p. 400. The expressions ύγιαινούσα διδασκαλίᾳ, 2 Tim. iv. 3, Tit. i. 9, ii. 1, and ύγιαι-νούστες λόγοι, 1 Tim. vi. 3, 2 Tim. i. 13 (comp. Tit. ii. 8), are peculiar to the Pastoral Epistles, and have frequently been urged as ‘un-Pauline’: to this the answer of Wiesinger (*on Tit. i. 9*) seems fair and satisfactory—viz. that it is idle to lay stress upon such an usage, unless at the same time corresponding expressions can be produced out of St Paul’s other Epp., which might suitably take the place of the present: see in answer to Schleiermacher, Planck, *Bemerkungen*, Gott. 1808, Beckhaus, *Specimen Obs. Ling.* 1810. The majority of these objections are really fundamentally uncritical. If in these Epp. the Apostle is characterizing a different form of error from any which he had previously described, and if the expressions he has made use of admirably and felicitously depict it, why are we to regard them with suspicion be-

cause they do not occur in other Epp., where really *dissimilar* errors are described? That there is a certain difference in the language of these Epp. we freely admit, yet still it is not one whit more than we may naturally expect from the form of errors described (see Huther, *Einleit.* p. 52), the date of the composition (see notes on ver. 3), and, possibly, the age and experiences of the inspired author; comp. Guerike, *Einleit.* § 48. 2, p. 402 (ed. 2). It is to be regretted that so able a writer as Reuss should still feel difficulties about the authorship of this Ep.; see his *Gesch. des N.T.* § 90, p. 76.

II. κατὰ τὸ εὐαγγέλιον] ‘according to the Gospel;’ specification of that with which all the foregoing is in accordance. There is some little difficulty in the connexion. Three constructions have been proposed: the clause has been connected (a) with  $\tauῇ$  ὑγ. διδασκ., Beng., Leo, Peile, al.; (b) with ἀντίκειται, Mack, Matth., comp. Justin. 2; (c) with the whole foregoing sentence, ver. 9 sq., De W., Huther, Wiesing. Of these (a) seems clearly grammatically untenable; for the article [inserted in D<sup>1</sup>; Clarom., Aug., Boern., Vulg.; Bas.] cannot be dispensed with, as Theoph. in his gloss.  $\tauῇ$  οὕτῳ κατὰ τὸ εὐαγγέλ. tacitly admits. Again (b) is exegetically unsatisfactory, as the sentence would thus be tautologous, the ὑγ. διδασκ. being obviously the import of the εὐαγγέλ., if not even synonymous with it; comp. cb. vi. 1, 3. Thus then (c) is alone tenable: the Apostle substantiates his positions about the law and its application by a reference to the Gospel. His present assertions were coincident with its teaching and prin-

12

*Kai χάριν ἔχω τῷ ἐνδυναμώσαντί με*

I thank Him who entrusted that Gospel to me, and who was merciful to me in my ignorance and unbelief: to Him be all honour and glory.

12. *Kai χάριν ἔχω]* So *Tisch.* (ed. 2, 7) with DKL; great majority of mss.; Claram., Goth., Syr. (both), al.; Dam., OEcum. (text); Lucif., Ambrst. (*Rec.*, *Griesb.*, *Scholz*). The connecting *kai* is omitted in AFGN; about 10 mss.; Aug., Boern., Vulg., Copt., Eth. (both), Arm.; Chrys., Theod., al.; Pel., Vig., Bed. (*Mill*, *Prolegom.* p. LXXXIV, *Lachm.*, *Huther*, *Tisch.* ed. 1). The preponderance of external authority is thus appy. in favour of the omission. Perhaps the internal arguments slightly preponderate in the other direction: for if, on the one hand, the important critical principle, ‘*proclivi lectioni præstat ardua*’ (comp. Tregelles, *Printed Text of N.T.*, p. 221), seems here to find an application, still, on the other, the insertion of *kai* is distinctly in accordance with St Paul’s use of that particle. Thus then as it is *possible* that the omission of *kai* may have arisen from a mistaken idea of the connexion of *ἔγω* with *χάριν ἔχω*, and also as it would leave an abruptness here hardly natural, we still retain, though not by any means with confidence, the reading of *Tischendorf*.

ciples: so, very similarly, Rom. ii. 16; see Meyer *in loc.*, and on *κατά*, Winer, Gr. § 49. d, p. 357, comp. notes on *Eph.* i. 5. *τῆς δόξης*] is not a mere genitive of *quality* (comp. Winer, Gr. § 34. 3. b, p. 211), and only equivalent to *ἔνδοξος*, Beza, Auth., al., but is the gen. of the *contents*; see Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126, and notes on *Eph.* i. 13; and comp. 2 Cor. iv. 4. The glory of God, whether as evinced in the sufferings of Christ (Chrys.) or in the riches of His sovereign grace (De W.), is the *import*, that which is contained in and revealed by the Gospel, ‘quod Dei maiestatem et immensam gloriam [Rom. ix. 23, Eph. iii. 16] explicet,’ Justinian. 2. The gen. *τοῦ Θεοῦ* is consequently not the gen. *originis* (*τὴν μέλλουσαν δόξαν ἐπαγγελλεται*, Theod., comp. also Chrys.), but the simple possessive gen., the glory which essentially belongs to and is immanent in God. *μακάριον*] This epithet (only in this connexion here and ch. vi. 15), when thus applied to God, seems designed still more to exalt the

glory of the Gospel dispensation. *Μακάριος* indeed was God, not only on account of His own immutable and essential perfections (*ὅς ἐστιν αὐτομακαριότης*, Theoph. *in 1 Tim.* vi. 15), but on account of the riches of His mercy in this dispensation to man;

comp. Greg. Nyss. *in Psalm.* i. 1, Vol. I. p. 258 (ed. Morell), *τοῦτο μόνον ἐστὶ μακάριον τῇ φύσει οὐ πάντα μετέχον μακάριον γλγνεται:* comp. also Suicer, *Thesaur.* Vol. II. p. 289.

δ ἐπιστεύθην *ἔγῳ*] ‘with which I was entrusted.’ a common construction in St Paul’s Epp., especially in reference to this subject; see 1 Cor. ix. 17, Gal. ii. 7, 1 Thess. ii. 4, Tit. i. 3. As the context is simply referring to the past, not (as in Gal. ii. 7) also to the present fact of the Apostle’s commission, the aor. is perfectly suitable; see notes on Gal. ii. 7.

12. *Kai χάριν ἔχω]* ‘And I give thanks,’ appended paragraph (not however, as Alf., only with a comma after *ἔγῳ*) expressive of the Apostle’s profound thankfulness for God’s mercy toward him, as implied in the δ *ἐπιστεύθην* of the preceding verse. It

**Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἤγήσατο,  
θέμενος εἰς διακονίαν, τὸ πρότερον ὅντα βλάσφημον καὶ 13**

has been urged by Schleierm. (p. 163 sq.) in his arguments against the genuineness of this Ep., that there is here a total want of connexion. Were it even so, no argument could be fairly founded on it, for what is more noticeable than St Paul's tendency to digression whenever anything connected with his mission and the mercy of God towards him comes before his thoughts? comp. 1 Cor. xv. 9 sq., Eph. iii. 8. Here however there is scarcely *any* digression; the Apostle pauses on the weighty words δέπτστεύθη ἐγώ (what a contrast to the ignorance and uncertainty of the false teachers! ver. 7), to express with deep humility (comp. Chrys.) his thankfulness; with this thankfulness he interweaves, ver. 13 sq., a demonstration founded on his own experiences, of the transforming grace of the Gospel, and the forgiveness (not the legal punishment) of sin. Thus, without seeking to pursue the subject in the form of a studied contrast between the law and the Gospel (he was not now writing against direct Judaizers), or of a declaration how the transgressors of the law were to attain righteousness (see Baumgarten, *Pastorallr.* p. 224 sq.), he more than implies it all in the history of his own case. In a word, the law was for the *condemnation* of sinners; the Gospel of Jesus Christ was for the *saving* of sinners and the ministration of forgiveness: verily it was an εὐαγγέλιον τῆς δόξης τοῦ μακάρου Θεοῦ; comp. Huther in loc.  
τῷ ἐνδυναμώσαντί με 'to Him who strengthened me within,' sc. for the discharge of my commission, for bearing the λαόβουρον (Chrys.) of Christ. The expressive word ἐνδυναμός, with the exception of Acts ix. 22, is only

found in the N.T. in St Paul's Epp. (Rom. iv. 20, Eph. vi. 10, Phil. iv. 13, 2 Tim. ii. 1, iv. 17) and Heb. xi. 34: comp. notes on *Eph.* vi. 10. There does not seem any reference to the *doulos* which attested the Apostleship (Macknight), nor specially to mere bravery in confronting dangers (comp. Chrys.), but generally to spiritual *δύναμις* for the functions of his apostleship. πιστόν 'faithful,'

ship. πιστός] 'faithful,' 'trusty;' comp. i Cor. vii. 25. Eadie, on Eph. i. 1, p. 4, advocates the participial translation 'believing' (comp. Goth, 'galáubjandan'): this however seems here clearly untenable; the addition of the words *εἰς διακονίαν* shows that the word is used in its ordinary ethical, not theological sense.

**Θέμενος εἰς διάκ.**] ‘appointing me, or in that he appointed me, for the ministry;’ not ‘postquam,’ Grot., but ‘dum posuit, dicitur’ Beng. The act, *τὸν θέσθαι εἰς διάκ.*, furnished proof and evidence ὅτι πιστόν με ἤγνωσατο: πῶς γὰρ ἀνέθετο με εἰ μὴ ἐπιτηδειότητα εὑρεν ἐν ἑμών; Theoph.; see Winer, Gr. § 45. 4, p. 311. Schleiermacher takes exception at this expression; why may we not adduce 1 Thess. v. 9, ἔθετο ἡμᾶς εἰς δργήν?

ver. 7. βλάσφημον] 'a blasphemer;' in the full and usually received meaning of the word, as it was specially against the name of our Lord (Acts xxvi. 9, 11) that St Paul both spoke and acted. The verb

διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποί-  
14 ησα ἐν ἀπιστίᾳ, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ Κυρίου

*βλασφημεῖν* (*i. e.* βλαψιφημεῖν, Pott, *Etym. Forsh.* Vol. I. p. 47, Vol. II. p. 49) taken *per se* is nearly equivalent in meaning to λοιδόρεων (*e. g.* *Martyr. Polyc.* 9, λοιδόρησος τὸν Χριστόν, compared with the martyr's answer, πῶς δύναμαι βλασφημῆσαι τὸν βασιλέα μου; compare Clem. Alex. *Pedag.* I. 8, p. 137, ed. Potter); when however it stands in connexion with God's name it naturally has the more special and frightful meaning of 'blasphemy,' *ἥ εἰς Θεὸν ὑβρίς*, Suidas: see Suicer, *Thesaur.* s. v. Vol. I. p. 696 sq.

**διώκτην**] 'persecutor;' οὐ μόνον ἐβλασφήμουν ἀλλὰ καὶ τοὺς ἀλλούς διώκων βλασφημεῖν ἥνταγκαξον, *Ἑccum.*: see Acts xxii. 4, xxvi. 11, Gal. i. 13, 23. *ὑβριστήν*] 'doer of outrage,' Conyb. and Hows.; only here and Rom. i. 30; *ὑβριστής* [perhaps from *ὑπέρ*, Donalds. *Cratyl.* § 335, with verbal root, *l* (ire), Pott, *Etym. Forsh.* Vol. I. p. 144] is one who displays his insolence not in words merely, but in *deeds* of violence and outrage: see Trench, *Synon.* § 29. 'Paulus nequitiam quibusdam velut gradibus amplificat. Primus gradus est maledicere, idco se vocat blasphemum; secundus insectari, ideo se appellat persecutorem; et quia potest insectatio citra vim consistere, addit tertio se fuisse oppressorem,' Justiniani. The translation of the Vulgate 'contumeliosus,' is scarcely critically exact, as, although 'contumelia' [perhaps from 'contumeo,' Voss, *Etymol.* s. v., comp. Pott, Vol. I. p. 51] is frequently applied to deeds (*e. g.* Cæsar, *Bell. Gall.* III. 13, quamvis vim et contumeliam[fluctuum]perferre), 'contumeliosus' seems more commonly applied to words. The distinction between *ὑπερήφανος* (thoughts), ἀλαζών (words), and *ὑβριστής* (deeds), is in-

vestigated in Trench, *l.c.*; see also Tittm. *Synon.* I. 74. **ἀλλὰ** **ἡλεήθην**] 'still, notwithstanding, I obtained mercy.' 'Αλλά has here its full and proper *seclusire* ('aliud jam hoc esse de quo sumus dicturi,' Klotz, *Derar.* Vol. II. p. 2), and thence commonly adversative force: God's mercy and St Paul's want of it are put in sharpest contrast. In the following words the Apostle clearly does not seek simply to excuse himself (De W.), but to illustrate the merciful procedure of divine grace. His ignorance did not give him any claim on God's *ἔλεος*, but merely put him within the pale of its operation. **ἐν ἀπιστίᾳ** ('being yet in unbelief,' Peile) then further defines the ground of his *ἄγνοια*: his ignorance was due to his *ἀπιστία*. How far that *ἀπιστία* was excusable is, as Huther observes, left unnoticed: it is only implied that the *ἄγνοια* which resulted from it was such as did not leave him wholly *ἀναπολόγητος*; οὐ γάρ φθόνῳ βαλλόμενος ἐπολέμουν, ἀλλ' ὑπὲρ τοῦ νόμου δῆθεν ἀγωνιζόμενος, Theod.: comp. Acts iii. 17, Rom. x. 2, and see esp. the excellent sermon of Waterland, Part II. Vol. V. p. 731.

14. **ὑπερεπλεόνασεν**] 'was (not 'hath been,' Peile) exceeding abundant,' Διάπλοο [magna fuit] Syr.; comp. Rom. v. 20, *ὑπερεπερσεύεσεν* ἡ χάρις, 2 Thess. i. 3, *ὑπεραυξάνει* ἡ πίστις. There is not here any comparative force in *ὑπερεπλ.*, whether in relation to the Apostle's former sin and unbelief (Mack), or to the *Θεος* which he had experienced (*ὑπερέβη καὶ τὸν Θεὸν τὰ δῶρα*, Chrys.), as verbs compounded with *ὑπέρ* are used by St Paul in a *superl.* rather than a *compar.* sense; see Fritz. *Rom.* Vol. I.

ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.  
πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς 15

p. 350; the Apostle thus only explains more fully how, and in what measure, he obtained mercy. This, it may be observed, he introduces, not by an explanatory *καὶ*, or a confirmatory *γάρ*, but by *δέ*; a gentle adversative force being suggested by the last words, *ἐν αἵμαστικῃ*: ‘yes, unbelieving I was, but God’s grace was not on that account given in scanty measure’; see especially Klotz, *Devar.* p. 363 sq., and compare the remarks in notes on *Gal.* iii. 8, 11, and al. pass. The word *ὑπερπλ.* is excessively rare; it has at present only been found in the *Psalt. Salom.* v. 19, and *Hermæ Past.* II. Mand. v. 2, where it is used with a seini-local reference,—οὐ χωρεῖ ἐκένο τὸ ἄγγος, ἀλλ’ ὑπερπλεονάζει τὸ τρυφερὸν πνεῦμα. On St Paul’s frequent use of verbs compounded with *ὑπέρ*, see notes on *Eph.* iii. 20.

**μετά πλοτ.** καὶ ἀγ.] Faith and love are ‘the concomitants of the grace of our Lord Jesus,’ on which proper force of *μετά*, see notes on *Eph.* vi. 23, and comp. *ib.* iv. 2. Leo has rightly felt and expressed this use of the prep.—‘verbis *μετά κ.τ.λ.* indicatur πλοτ. κ. ἀγ. quasi cornites fuisse illius χάριτος.’ Of the two substantives the first, *πλοτης*, stands in obvious antithesis to *ἐν ἀπωλείᾳ*, ver. 13 (on its more inclusive sense as also implying *ἔπιπλος*, see Usteri, *Lehrb.* II. I. 4, p. 241), while *ἀγάπη*, which here seems clearly to imply Christian love, love to man (Justin.) as well as to God, suggests a contrast to his former cruelty and hatred; ‘dilectio in Christo [opponitur] sævitiae quam exercuerat adversus fideles,’ Calv.      τῆς ἐν Χρ.  
**Ιησοῦ.**] ‘which is in Christ Jesus,—not ‘per Christum,’ Justin. (comp. Chrys., τὸ ἐν διά έστω), but in Him, as its

true sphere and element. Faith and love have their only true centre in Jesus Christ; it is only when we are in union with Him that we can share in and be endowed with those graces. This proper meaning of *&r;* has frequently been vindicated in these commentaries; see notes on *Gal.* ii. 17, on *Eph.* i. 1, al. On the insertion of the article see notes on ch. iii. 13.

15. πιστός ο λόγος 'Faithful is the saying,' 'triggy [trusty, sure] thata vaurd,' Goth.; πιστός,—ἀντὶ τοῦ ἀψεύδης καὶ ἀληθῆς, Theod. This 'gravissima præfandi formula' (Beng.) is found only in the Pastoral Epp.; ch. iii. 1, iv. 9, 2 Tim. ii. 11, Tit. iii. 8; comp. the somewhat similar forms, οὐτοὶ οἱ λόγοι πιστοὶ καὶ ἀληθικοὶ εἰσιν, Rev. xxi. 5, xxii. 6 (om. εἰσω), and ἀληθικὸς ὁ λόγος, 1 Kings x. 6, 2 Chron. ix. 5. This is one of the many hints that may tend to confirm us in the opinion that the three Epp. were written about the same time; comp. Guerike, *Einleit.* § 48. 1, p. 400 (ed. 1865).  
S. 2. 1. 6. 1. 1.

(ed. 2). πάσης αποδοχῆς 'all (i.e. every kind of) acceptation,' Auth.; an excellent translation. Αποδοχή 'exceptio studii et favoris plena,' Schweigh. *Lex. Polyb.* s.v. (comp. ἀποδεκτός, ch. ii. 3, v. 4), is used very frequently and in very similar constructions by later Greek writers; e.g. ἀπόδ. οὗτος, Philo, *de Prem.* § 23, Vol. I. p. 565, ib. *de Profug.* § 2, Vol. II. p. 410, al. In Polybius (where it very frequently occurs) it is occasionally found in union with πλοτίς, e.g. *Hist.* I. 43. 4, VI. 2. 13, — 'etiam fides est species acceptio[n]is,' Beng.; see the collections of Elsner and the phrasiological annotators, by all of whom the word is abundantly illustrated. On this use of πᾶς with abstract

'Ιησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὅν πρῶτῳ τός εἰμι ἐγώ· ἀλλὰ διὰ τοῦτο ἥλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδέξηται Χριστὸς Ἰησοῦς τὴν ἀπασαν μακρο-

nouns, commonly denoting *extension* ('omnium totius animæ facultatum,' Beng.) rather than *intension*, see notes on *Eph.* i. 8. ἦλθεν εἰς τὸν κόσμον] 'came into the world.' see John xvi. 28, and (according to the most probable construction) ib. i. 9. In these passages *κόσμος* is appy. used in its *physical* or perhaps rather (see John iii. 16 sq.) *collective* sense; comp. Reuss, *Théol. Chrét.* iv. 20, p. 228, and notes on *Gal.* iv. 3. The allusion they involve to the *προσῆπαρχεῖ* of Christ is clear and unmistakeable; comp. Pearson, *Creed*, Vol. I. p. 141 (ed. Burton). ὅν πρῶτός εἰμι ἐγώ] 'of whom I am chief;' 'antecedens omnes non tempore sed malignitate,' August. in *Psal.* lxx. I. I. Justiniani and others, following a hint of Ambrose, endeavour to qualify these words, by referring the relative, not to ἀμαρτωλούς absolutely, but 'iis tantum qui ex Judaismo converserant in fidem;' ὅν sc. σωζομένων, Wegsch.: similarly Mack, and, as we might hardly have expected, Waterland, *Serm.* xxx. Vol. v. p. 729. As however the words Χριστὸς ἦλθεν... σῶσαι must clearly be taken in their widest extent,—'non solos illos Judæos sed et omnes omnino homines et peccatores venit salvos facere,' Corn. a Lap.,—any interpretation which would limit either ἀμαρτωλούς or its relative seems exegetically untenable. Equally unsuccessful is any grammatical argument deduced from the anarthrous πρῶτος, scil. 'einer der Vornehmsten,' Flatt; for comp. Matth. x. 2 (De W. also cites ib. xxii. 38, but the reading is doubtful), and Middleton, *Article*, vi. 3, p. 100 (ed. Rose). Thus to explain away the force of this expression

is seriously to miss the strong current of feeling with which, even in terms of seeming hyperbole (*αὐτὸν ὑπερβάνει τῆς ταπεινοφροσύνης δρον*, Theod.), the Apostle ever alludes to his conversion, and his state preceding it; see notes on *Eph.* iii. 8.

εἰμι] Not ἦν; 'cave existimes modestiam causâ Apostolum mentitum esse. Veram enim non minus quam humilem confessionem edere voluit, atque ex intimo cordis sensu deproprietam,' Calv. See the excellent sermons on this text by Hammond, *Serm.* xxx. xxxi. p. 632 sq. (A.-C. Libr.), and compare August. *Serm.* CLXXIV. CLXXV. Vol. v. p. 939 sq. (ed. Migne), Frank, *Serm.* VIII. Vol. I. p. 108 sq. (A.-C. L.).

16. διλλά] 'Howbeit,' Auth.; not resumptive ('respicit ad ver. 13,' Heinr.), but, as in ver. 13, seclusive and antithetical, marking the contrast between the Apostle's own judgment on himself and the mercy which God was pleased to show him: ἀμαρτωλὸς (μέν) εἰμι, ἀλλὰ ἥλεήθην. Beza has here judiciously changed 'sed,' Vulg., into 'verum,' see Klotz, *Devar.* Vol. II. p. 3, and compare some remarks of Waterland on this particle, *Serm.* v. (Moyer's Lect.), Vol. II. p. 108.

διὰ τοῦτο] 'on this account,' 'for this end,' pointing to, and directing more especial attention to the *ἴwa*.

ἐν ἐμοὶ] 'in me,' not equiv. to διὰ τοῦτο (Theod.), but with the usual and full force of the prep.; the Apostle was to be as it were the *substratum* of the action: comp. Exod. ix. 16, and see exx. in Winer, *Gr.* § 48. a, p. 345, and notes on *Gal.* i. 24.

πρώτῳ] 'chief,' not 'first,' Auth.: 'alludit ad id quod nuper dixerat se

*θυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ'*

primum esse inter peccatores,' Calv.  
ἐνδεξηται] 'might show forth;' n-  
tensive, or, as it has been termed,  
*dynamic* middle; comp. Donalds. *Gr.*  
§ 432. 2. *bb*, Krüger, *Sprachl.* § 52.  
8, and see notes on *Eph.* ii. 7, where  
this word and its uses are noticed  
and investigated.

*τὴν ἀπασαν μακρ.]* 'the whole of His  
long-suffering,' i. e. 'the fulness of  
long-suffering,' Peile; οὐκ ἔφη, ἵνα ἐνδ.  
ἐν ἐμοὶ τὴν μακρ., ἀλλὰ τὴν πᾶσαν  
μακρ.· ὡς ἀν εἰ δλεγε, μᾶλλον ἐμοῦ ἐπ'  
ἀλλῳ οὐκ ἔχει μακροθυμῆσαι, Chrys.  
The reading *ἀπασαν* (*Lachm.*, *Tisch.*)  
is not quite certain: the preponde-  
rance of uncial authority [AFGN opp.  
to DKL] is in its favour, but it may  
be remarked that the form *ἀπασαν* is  
only found once more in St Paul's  
Epp., Eph. vi. 13 (*Gal.* iii. 28 *Lachm.*  
is very doubtful), while the more  
common form occurs about 420 times.  
St Luke uses *ἀπασαν* far more (23 times  
*certain*) than any other of the sacred  
writers. On the less usual position of  
the article, see Middl. *Greek Art.* ch.  
vii. p. 104 note, and comp. Gersdorff,  
*Beiträge*, p. 381, who has however  
omitted this instance and *Acts* xx. 18:  
comp. Green, *Gramm.* p. 194.

We need not here modify the meaning  
of *μακροθ.*: 'Deo tribuitur *μακροθ.*  
quia p̄nas peccatis debitas differt  
propter gloriam suam, et ut detur pec-  
catoribus resipisciendi locus,' Suicer,  
*Thesaur.* s.v. Vol. II. p. 293. The  
distinction of Theoph. (on *Gal.* v. 22)  
between *μακροθυμία* (*σχολῆ ἐπιτιθέναι*  
*τὴν προσήκουσαν δίκτην*) and *πρᾳότης*  
(*ἀφίεναι παντάπασι*) cited by Suicer,  
s. v., and Trench, *Synon.* § 50. ε, may  
perhaps be substantiated by comparing  
this passage with *Tit.* iii. 2.  
*πρὸς ὑποτύπωσιν κ. τ. λ.]* 'to exhibit  
a pattern for them, &c.;' *πρὸς ἀπόδειξιν*,

*Ἑcum. 2: ὑποτύπ.,* *[Δασκ]* [os-  
tensio, exemplum, 2 Pet. ii. 6] Syr.,  
is a δἰς λεγόμ.; here, and in a some-  
what modified sense, 2 Tim. i. 13. St  
Paul's more usual expression is *ὑπότις*  
(Rom. v. 14, vi. 17, 1 Cor. x. 6, Phil.  
iii. 17, al.), but for this *ὑποτ.* is per-  
haps here substituted, as it is not so  
much the mere passive example (*τύπον*)  
as the active display of it on the part  
of God ('ad exprimendum exemplar,'  
Erasm.) which the Apostle wishes to  
specify. The usual explanation that  
the Apostle himself was to be the *ὑπό-*  
*δειγμα* (2 Pet. ii. 6), the standing type  
and representative, the 'all-embracing  
example' (Möller), of those who were  
hereafter to believe on Christ ('si  
credis ut Paulus, salvabere ut Pau-  
lus,' Beng.), is scarcely satisfactory.  
It was not so much the Apostle as the  
*μακροθ.* shown to him that was the  
object of the *ὑποτύπ.*; comp. Wiesing.  
*in loc.* On the technical meaning  
(adumbratio et institutio brevis) see  
the notes of Fabricius on *Sext. Empir.*  
p. 1, and Suicer, *Thesaur.* s.v. Vol. II.  
p. 1398. The gen. *τῶν μελλόντων*  
('in respect of,' 'pertaining to,' see  
Donaldson, *Gr.* § 453) may be more  
specifically defined as the gen. of the  
*point of view* (Scheuerl. *Synt.* § 18, p.  
129), or perhaps, more correctly, as an  
extended application of the *possessive*  
gen.; the *ὑποτύπωσις* was designed in  
reference to them, to be, as it were,  
their property; so 2 Pet. ii. 6; comp.  
Soph. *Ed. Col.* 355, and see Scheuerl.  
*Synt.* § 13. 2, p. 112 sq., Matth. *Gr.*  
§ 343. 1 (not 2, where Soph. *l. c.* is  
misinterpreted, see Wunder *in loc.*).  
If the dative had been used, the idea  
of the 'convenience,' 'benefit,' of the  
parties concerned would have come  
more prominently into notice: con-

17 αὐτῷ εἰς ζωὴν αἰώνιον. τῷ δὲ βασιλεῖ τῶν αἰώνων,

trust Eccl. xiv. 16 with 2 Pet. l. c. The explanation of Bretsch., ‘ut (hoc meo exemplo) adumbraret conversiōnem futuram gentium,’ is grammatically defensible but not exegetically satisfactory.

$\pi\sigma\tau\epsilon\nu\epsilon\nu\epsilon\pi'$  αὐτῷ] ‘to believe on Him.’ In this construction, which only occurs elsewhere in Luke xxiv. 25 (omitted by Huther) and (in one and the same citation from the LXX.) Rom. ix. 33, x. 11, 1 Pet. ii. 6 (Matth. xxvii. 42 is doubtful), Christ is represented as the *basis, foundation*, on which faith rests; ἐπὶ with dat. marking ‘absolute superposition’ (Donalds. Gr. § 483), and thence the accessory notion of ‘dependence on;’ see Bernhardy, *Synt.* v. 24, p. 250, Krüger, *Sprachl.* § 68. 41, p. 541. If we adopt the usual reading and explanation in Mark i. 15 (comp. John iii. 15 [Tisch., Lachm. marg.], Gal. iii. 26, Jerem. xii. 6; Ignat. *Philad.* 8), it may be observed that  $\pi\sigma\tau\epsilon\nu\epsilon\pi$  has five constructions in the N.T. (a) with simple dat.; (b) with ἐν; (c) with εἰς; (d) with ἐπὶ and dat.; (e) with ἐπὶ and accus. Of these it seems clear that the prepositional constructions have a fuller and more special force than the simple dative (see Winer, *Gr.* § 31. 5, p. 191), and also that they all involve different shades of meaning. There may be no great difference in a dogmatical point of view (comp. Pearson, *Creed*, Vol. II. p. 8, ed. Burt.), still the grammatical distinctions seem clearly marked. In a word, the exercise of faith is contemplated under different aspects: (a) expresses only the simple act; (b) involves also the idea of union with; (c) union with, appy. of a fuller and more mystical nature (comp. notes on Gal. iii. 27), with probably some accessory idea of moral motion, mental direction

toward; see Winer, *Gr.* § 49. 2, p. 354; (d) repose, reliance on; (e) mental direction with a view to it; Fritz. *Rom.* iv. 5, Vol. I. p. 217, comp. Donalds. *Gr.* § 483.

Of the four latter formulae it may be remarked in conclusion that (b) and (d) are of rare occurrence; (c) only (John iii. 15 is doubtful) is used by St John and St Peter, by the former very frequently; and about equally with (e) by St Luke, and rather more than equally by St Paul: a notice of these constructions will be found in Reuss, *Théol. Chrét.* IV. 14, p. 229; comp. also Tholuck, *Beiträge*, p. 94 sq.

εἰς ζωὴν αἰώνων] ‘unto eternal life;’ object to which the exercise of  $\pi\sigma\tau\epsilon\nu\epsilon\pi$  ἐπ’ αὐτῷ was directed. It is singular that Bengel should have paused to notice that this clause can be joined with  $\pi\sigma\tau\epsilon\nu\epsilon\pi\omega\sigma\nu$ : such a construction has nothing to recommend it.

17. τῷ...βασιλεῖ τῶν αἰώνων] ‘to the king of the ages,’

[regi saeculorum] Syr.—a noticeable title, that must not be diluted into ‘the king eternal’ of Luth. and Auth., even if Hebraistic usage (comp. Winer, *Gr.* § 34. b, p. 211) may render such a dilution grammatically admissible: comp. Heb. i. 2, xi. 3. The term *ol* αἰώνες seems to denote, not ‘the worlds’ in the usual concrete meaning of the term (Chrys., and appy. Theod., Theoph.), but, in accordance with the more usual temporal meaning of *aiōn* in the N.T., ‘the ages,’ the temporal periods whose sum and aggregation (αἰώνες τῶν αἰώνων) adumbrate the conception of eternity: see notes on *Eph.* i. 21. The βασιλεὺς τῶν αἰώνων will thus be ‘the sovereign dispenser and disposer of the ages of the world;’ see Psalm cxlv. 13, ἡ βασιλεῖα σὸν βασιλεῖα

ἀφθάρτῳ ἀοράτῳ μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰώνας τῶν αἰώνων ἀμήν.

I charge thee, son Timo-  
thy, to fight the good  
fight of faith, and not to make shipwreck of it as some have done.

**πάντων τῶν αἰώνων,** καὶ ἡ δεσποτεία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ, and see Exod. xv. 18; so Hamm. I, comp. Usteri, *Lehrb.* II. 2. 4, p. 315. Any reference to the Gnostic æons (Hamm. 2) is untenable, and completely out of place in this sublime doxology. The title does not occur again in the N.T., but is found in the O.T., Tobit xiii. 6, 10; comp. Eccl. xxxvi. 17 (19 or 22), δ Θεὸς τῶν αἰώνων, ἀφθάρτῳ] ‘in incorruptible;’ nearly equivalent to ὁ μόνος ἔχων ἀθανασίαν, ch. vi. 16. This epithet is only found in union with Θεὸς here and Rom. i. 23; comp. Wisd. xii. 1. Both this and the two following epithets must be connected with Θεῷ, not βασιλεῖ (Auth., Conyb., al.), which is scarcely grammatically tenable. Huther urges against this the omission of the article before the epithet, which however frequently takes place in the case of a title in apposition; see Middleton, *Greek Art.* p. 387 (ed. Rose). **ἀοράτῳ]** ‘invisible;’ see Col. i. 15, and comp. 1 Tim. vi. 16; νῦν μόνῳ σκιαγραφούμενος καὶ τοῦτο λιέν ἀμυδρῶς καὶ μετρίως, Greg. Naz. *Orat.* xxxviii. 11 (a noble passage), p. 615 D (ed. Morell). **μόνῳ Θεῷ]** ‘only God;’ comp. ch. vi. 15, ὁ μακάριος καὶ μόνος δυνάστης. It is not of serious importance whether, with Pseud-Ambrose in loc., we refer this appellation to the First Person (‘particula μόνῳ extraneas tantum personas, non autem divinas excludit.’ Just., comp. Basil, *Eunom.* Book iv. ad fin.) or, with Theod. and Greg. Naz. (*Orat.* xxxvi. 8, p. 586 B, ed. Morell), to the three Persons of the blessed Trinity. The former seems most probable;

comp. John xvii. 3. The reading of the text, a ‘magnifica lectio,’ as Bengel truly calls it, is supported by such preponderating authority [AD<sup>1</sup>FGN<sup>1</sup> opp. to KLN<sup>4</sup>] that it seems difficult to imagine how Leo can still defend the interpolated σοφῷ.

**τιμὴ καὶ δόξα]** ‘honour and glory;’ a combination in doxology only found here and (with the art.) in Rev. v. 13, comp. iv. 9 sq. St Paul’s usual formula is δόξα alone, with the art.; see notes on Gal. i. 5.

**εἰς τοὺς αἰώνας κ.τ.λ.]** ‘to the ages of the ages,’ i.e. ‘for all eternity;’ see notes on Gal. i. 5.

18. **Ταύτην τὴν παραγγελίαν]** ‘This command;’ τι δὲ παραγγέλλεις, εἰπέ; ἵνα στρατεύῃ κ.τ.λ., Chrys. The reference of these words has been very differently explained: they have been referred (a) directly to παραγγέλλεις, ver. 3, Calv., Est., Mack; (b) to παραγγελίας, ver. 5, Beng.; (c) to πιστὸς ὁ λόγος κ.τ.λ., Peile; (d) to ἵνα στρατ., Chrys., De Wette, al., comp. John xiii. 34. The objection to (a) lies in the fact that in ver. 3 the παραγγ. is defined and done with; to (b) that the purport of the παραγγ. is not defined, but only its aim stated; and to both that the length of the digression, and the distance of the apodosis from the protasis, is far too great: (c) is obviously untenable as ver. 15 involves no παραγγελία at all. It seems best then (d), with Chrys. and the principal modern expositors, to refer παραγγ. directly to ἵνα στρατ., and indirectly and allusively to ver. 3 sq., inasmuch as obedience to the command there given must form a part of the καλὴ στρατεία. This verse

*θεμαὶ σοι, τέκνου Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρα-*

thus forms a *general* and appropriate conclusion; ver. 3—11 convey the direct injunctions; ver. 12—16 the authority of the Apostle; ver. 18 sq. the virtual substance of his previous injunctions expressed in the simplest form.

*παρατίθεμαὶ σοι]* ‘I commit to thee, as a sacred trust;’ *τῆς φυλακῆς τὸ ἀκριβὲς δῆλοι*, Chrys.; comp. 2 Tim. ii. 2. The use and force of the middle in such forms of expression may be perhaps felt by observing that the object is represented, as it were, as emanating from, or belonging to, the subject of the verb; see Krüger, *Sprachl.* § 52. 8. 6, p. 365, and comp. Donalds. *Gr.* § 432. 2. *bb.*

*κατὰ τὰς κ.τ.λ.]* ‘in accordance with the forerunning prophecies about thee,’ defining clause apparently intended to add weight to the Apostle’s exhortation (*ἀφορῶν πρὸς ἔκεινας... παρανῦσσοι*, Theoph.), and to suggest to Timothy an additional ground of obligation; *ἔκεινων ἀκούσον, ἔκειναι πελθούν..... ἔκειναν σε εἰλοντο εἰς ὁ εἰλοντὸς σε*, Chrys. There is thus no necessity for here assuming an hyperbaton, scil. *ἵνα στρατεύῃ κατὰ τὰς κ.τ.λ.* (Ecum., Möller), a very forced and untenable construction.

*προαγούσας]* ‘forerunning,’ ‘precurory;’ see Heb. vii. 18, *προαγούσης ἐντολῆς*. The order of the words might seem to imply the connexion of *ἐπὶ σὲ* with *προαγούσας* (‘leading the way to thee, pointing to thee as their object,’ Matth.), but as this involves a modification of the simple meaning of *προάγω*, and also (see below) of *προφητεῖαι* as well, it is best, with De W., Huther, and most modern commentators, to connect *ἐπὶ σὲ* with *προφητείας*. It is not however necessary to

give *προαγούσας* a purely temporal sense (Syr.); the local or quasi-local meaning which nearly always marks the word in the N.T. may be fully retained; the prophecies went forward, as it were, the heralds and avant-couriers of the actions which they foretold; compare ch. v. 24.

*ἐπὶ σὲ]* ‘upon thee,’ or, more in accordance with our idiom, ‘concerning thee,’ ‘respecting thee,’ Peile. ‘*Ἐπὶ* marks the ethical direction, which, as it were, the prophecies took (see Winer, *Gr.* § 49. 1, p. 362), and, with its proper concomitant idea of ‘ultimate super-position,’ points to the object on whom they came down (from above) and rested; see Donalds. *Gr.* § 483, and compare the exx. in Krüger, *Sprachl.* § 68. 42. I, p. 543.

*τὰς προφητείας]* ‘the prophecies,’ not ‘the premonitions of the Holy Spirit’ (*κατὰ θελαν ἀποκάλυψιν τὴν χειρονύμιαν ἔδεξε*, Theod.) which led to the ordination of Timothy (Hamin. *in loc.*, Thorndike, *Gov. of Churches*, ch. iv. 8,—an interpretation which involves a modification of the meaning of *προφητεία* which the word can scarcely bear), but, in accordance with its usual meaning in the N.T., ‘the predictions suggested by the Spirit,’ ‘the prophecies’ which were uttered over Timothy at his ordination (and perhaps conversion, Fell, comp. Theoph.), foretelling his future zeal and success in the promulgation of the Gospel. The *plural* may point to prophecies uttered at his circumcision and other chief events of his spiritual life (Theoph.), or, more probably, to the several sources (the presbyters perhaps) from whence they proceeded at his ordination; comp. ch. iv. 14, vi. 12. *ἵνα στρατεύῃ]* ‘that

τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἦν τινες ἀπω- 19  
σάμενοι περὶ τὴν πίστιν ἐνανάγησαν. ὅν ἐστιν Ὑμέ- 20

*thou mayest war,' &c.* In this use of *ἴνα* after verbs implying ‘command,’ ‘exhortation,’ &c., the subjunctive clause is not a mere circumlocution for a simple infinitive, but serves to mark the *purpose* contemplated by the command as well as the immediate subject of it; comp. Luke x. 40, al., and see Winer, *Gr.* § 44. 8, p. 299 sq. On the uses of *ἴνα* in the N. T. see notes on *Eph.* i. 17. [ἐν αὐταῖς] ‘in them, as your spiritual protection and equipment;’ emphatic. The translation of De W., ‘in the might of,’ is not sufficiently exact. The prep. has here its usual and proper force; it is not identical in meaning with *διό* (Mosh., comp. Ecum.), or with *κατά* (Kypke, *Obs.* Vol. II. p. 351, and virtually Huther), but, in accordance with the image, marks, as it were, the armour in which Timothy was to wage his spiritual warfare; so Mack, Matth., and Winer, *Gr.* § 48. a, p. 346; comp. also Green, *Gr.* p. 289. Huther objects to this as artificial, but surely his own interpretation ‘within, in the bounds of their application,’ is more open to the charge, and scarcely so intelligible.

*στρατείαν*] ‘warfare;’ not *μάχην*, Theod. (‘Kampf,’ De W.), but more inclusively, ‘militiam,’ Vulg., Clarom., —the service of a *στρατώτης* in all its details and particulars; comp. Huther *in loc.* For examples of this simplest form of the cognate accus. (when the subst. is involved in the verb, and only serves to amplify its notion), see Winer, *Gr.* § 32. 2, p. 201, and for a correct valuation of the supposed rhetorical force, the excellent article by Lobeck, *Paralipom.* p. 501 sq.

19. [ἔχων] ‘having,’ Hamlin.; not ‘retinens’ (Beza) as a shield or weapon

(Mack, Matth.), in reference to the preceding metaphor,—this would have been expressed by a more precise word, e. g. ἀναλαβών, Eph. vi. 16,—or ‘innitens’ as a ship on an anchor (*Pricæsus*), in reference to the succeeding metaphor, but simply, ‘habens,’ scil. as an inward and subjective possession: so Syr., where the verb is simply replaced by the prep. *Ω* (in, with); see also Meyer on *Rom.* xv. 4. [ἀγαθὴν συνείδ.] ‘a good conscience;’ see notes on ver. 5 supra. [ἢν] Sc. ἀγαθὴν συνείδησιν. [ἀπωσάμενοι] ‘having thrust away;’ *ἀπώσαρομακρὰν ἔρριψεν*, Hesych.; see exx. in Wetst. on *Rom.* xi. 1. This expressive word marks the deliberate nature of the act, the wilful violence which the *τινες* (ver. 3) did to their better nature. *Ἀπώσαρο* (appy. λόγον, *Acts* xiii. 46; elsewhere in the N. T. with persons, *Acts* vii. 27, 39, *Rom.* xi. 1, 2, LXX.) occurs very frequently in the LXX., and several times with abstract nouns (*διαθῆγην*, *2 Kings* xvii. 15, *Alex.*; *Ἐλπίδα*, *Jer.* ii. 36; *νόμον*, *Jer.* vi. 19; *ἕορτάς*, *Amos* v. 21), as a transl. of *ΘΝΩ*. The objection of Schleierm. (*ib.* 1 *Tim.* p. 36) that St Paul elsewhere uses this word *properly* (*Rom.* xi. 1, 2) as in reference to something external, not internal, is pointless; *Rom. l. c.* is a quotation. Conscience is here suitably represented as, so to say, another and a better self. Viewed practically the sentiment is of great moment; the loss of a good conscience will cause shipwreck of faith, Olsh.

[περὶ τὴν πίστιν ἐνανάγησαν.] ‘made ship-

wreck concerning, in the matter of, the

faith.’ result of the deliberate rejec-

tion of the second of the two things

specified in the preceding clause; the

rejection of the second involves the

*ναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.*

shipwreck of the first. Loesner compares Philo, *de Somn.* p. 1128 D [II. § 21, Vol. I. p. 678, ed. Mang.], *ναυαγήσαντες ἢ περὶ γλώπτην ἀθυρον, ἢ περὶ γαστέρα ἀπληστον, ἢ περὶ τὴν τῶν υπογαστρίων ἀκράτορα λαγνελαν.* There is however some difference in the use of the prep. In Philo *l. c.* it marks really what led to the shipwreck; the accusatives properly representing the objects 'around which the action or motion takes place,' see Winer, *Gr.* § 49. i, p. 361, Donalds. *Gr.* § 482. c: in the present case merely the object in reference to which it happened, *perhaps* more usually expressed by the gen., see Rost u. Palm, *Lex.* s. v. *περὶ*, I. I. e, Vol. II. p. 821. At any rate it is surely an oversight in Huther to say that *περὶ* with the accus. is here used in the sense in which it usually stands with the *dat.*; for, in the first place, *περὶ* with *dat.* is rarely found in Attic prose and never in the N. T.; and, secondly, *περὶ* with *dat.* ('around and upon,' Donalds. *Gr.* § 482. b), if more usual in prose, might have been suitable in Philo *l. c.* (the rock on which they split,—comp. Soph. *Frag.* 147, *περὶ δὲ ἐμῷ κάρῃ κατάγνυται τὸ τεῦχος*), but certainly not in the present passage. Kypke (*Obs.* Vol. II. p. 353) cites a somewhat different use, *περὶ τὴν Κώων θάλασσαν ναυαγῆσαι*, Diog. Laert. I. I. 7, where the acc. seems to mark the *area* where the disaster took place, see Rost u. Palm, *Lex.* s. v. *περὶ*, III. 2, Vol. II. p. 825.

20. *'Ὑμέναιος]* There does not seem any sufficient ground for denying the identity of Hymenæus with the heretic of that name in 2 Tim. ii. 17. Mosheim (*de Rebus, &c.*, p. 117 sq.) urges the comparatively milder terms in which Hymenæus is spoken of,

2 Tim. *l. c.*; the one he says was the 'open enemy,' the other 'the insidious corrupter' of Christianity. On comparing however the two passages, it will be seen that the language and even structure is far too similar to render any such distinction either plausible or probable. The only difference is, that here the Apostle notices the fact of his excommunication, there his fundamental error; that error however was a *βέβηλος κενοφωνία*, 2 Tim. ii. 16. This certainly affords a hint (somewhat too summarily repudiated by Wieseler, *Chronol.* p. 314) in favour of the late date of this epistle; see notes on ver. 3.

*[Ἀλέξανδρος]* It is more difficult to decide whether this person is identical (a) with Alexander ὁ χαλκεύς, 2 Tim. iv. 14, or (b) with Alexander, Acts xix. 33, or (as seems most probable) different from either. The addition of ὁ χαλκεύς in the *second* epist'e, and the fact that he seems to have been more a personal adversary of the Apostle's than an heretical teacher, incline us to distinguish him from the excommunicate Alexander. All that can be said in favour of (b) is that the Alexander mentioned in Acts *l. c.* was probably a Christian; see Meyer in *loc.*, and Wieseler, *Chronol.* p. 56. The commonness of the names makes any historical or chronological inferences very precarious; see Neander, *Planting*, Vol. I. p. 347, note (Bohn).

*παρέδωκα τῷ Σατανῷ* 'I delivered over so Satan,' 'tradidi Satanae,' Vulg., —scil. at some former period. The exact meaning of this formula has been much discussed. Does it mean (a) simply excommunication? Theod. in *loc.* and on 1 Cor. v. 5, Theoph. in *loc.*, Balsamon, on Can. vii.

I exhort that prayers  
be offered for all; for  
this is acceptable to  
God, who willetteth the  
salvation of all, and whose Gospel I preach.

(Basilii), al.; comp. J. Johnson, *Unbl. Sacr. ch. 4*, Vol. II. p. 233 (A.-C. Libr.); or (b) simply supernatural infliction of corporeal suffering, Wolf on *Cor. l. c.*, and appy. Chrys., who adduces the example of Job; or (c) both combined, Meyer, and most modern interpreters? The latter view seems most in harmony with this passage, and esp. with 1 Cor. v. 2, where simple exclusion from the Church is denoted by *ἀπειν ἐκ μέσου νύμῶν*. We conclude then with Waterland, that the ‘delivering over to Satan’ was a form of Christian excommunication, declaring the person to be reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death; on *Fundamentals*, ch. 4, Vol. III. p. 460. The patristic views will be found in Suicer, *Thesaur.* Vol. II. p. 940, and Petavius, *Theol. Dogm.* Vol. IV. p. 108. In this fearful formula, the offender is given over *τῷ Σατανᾷ*, to the Evil One in his most distinct personality; comp. notes on *Eph. iv. 27*.

*παιδευθώσιν*] ‘be disciplined,’ Hamlin.; ‘taught by punishment,’ Conyb. The true Christian meaning of *παιδεύειν*, ‘per molestias erudire,’ is here distinctly apparent; see Trench, *Synon.* § 32, and notes on *Eph. vi. 4*.

CHAPTER II. I. **Παρακαλῶ οὖν**] ‘I exhort then;’ ‘in pursuance of my general admonition (ch. i. 18) I proceed to special details.’ It is singular that Schleierm., and after him De W., should find here no logical connexion, when really the sequence of thought seems so easy and natural, and has been so fairly explained by several older (comp. Corn. a Lap.), and most

**Παρακαλῶ οὖν πρῶτον πάντων ποι-ΙΙ.**

modern expositors. In ch. i. 18, the Apostle gives Timothy a commission in general terms, *ἴνα στρατεύῃ κ.τ.λ.* This, after the very slight digression in ver. 19, 20, he proceeds to unfold in particulars, the first and most important of which is the duty of prayer in all its forms. The particle *οὖν* has thus its proper collective force (‘ad ea quae antea posita sunt lectorem revocat,’ Klotz; ‘continuation and retrospect,’ Donalds. Gr. § 604), and could not properly be replaced by any other particle; see Klotz, *Devar.* Vol. II. p. 717.

For the use of this and similar particles, the student is especially referred to Euclid (e.g. Book I. 4, 5): the careful perusal in the original language of three or four leading propp. will give him more exact views of the real force of *ἄρα*, *οὖν κ.τ.λ.* than he could readily acquire in any other way.

**πρῶτον πάντων]** ‘first of all,’ ‘imprimis;’ not priority in point of time, sc. *ἐν τῇ λατρείᾳ τῇ καθημερινῇ*, Chrys. (comp. Conyb. and Hows.), ‘diluculo,’ Erasm.,—but of dignity; see Bull, *Serm. XIII.* p. 243 (Oxf. 1844), and comp. Matt. vi. 32. The adverb is thus less naturally connected with *ποιεῖσθαι* (Auth.) than with the leading word *παρακαλῶ* (Syr.). The combination *πρῶτον πάντων* only occurs in the N. T. in this place.

**δεήσεις κ.τ.λ.]** ‘petitions, prayers, supplications, thanksgivings;’ see Trench, *Synon.* Part II. § 1. It has been somewhat hastily maintained by Heinr., De W. (comp. Justin.), al., that the first three terms are little more than synonymous, and only cumulatively denote prayer. On the other hand several special distinctions (comp. Theod. *in loc.*, Greg. Naz.

2 χαριστίας, ὑπὲρ πάντων ἀνθρώπων, ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἥρεμον καὶ ἡσύχιον

*Carm.* 15, Vol. II. p. 200) and applications (August. *Epist.* LIX. [CXLIX. 12—16]) have been adduced, which certainly cannot be substantiated. Still there is a difference: δέησις seems a special form (*rogatio*) of the more general προσευχή (*precatio*), see notes on *Eph.* vi. 18; ἐντεύξις (ch. iv. 5) is certainly not a δέησις *eiς* ἐκδίκησιν (Hesych.; comp. Theod.), but, as its derivation (*ἐντυγχάνω*) suggests, prayer in its most individual and urgent form (*ἐντ.* καὶ ἐκβοήσεις, Philo, *Quod Det. Pot.* § 25, Vol. I. p. 209), prayer in which God is, as it were, sought in audience (Polyb. *Hist.* v. 35. 4, III. 15. 4), and personally approached; comp. Origen, *de Orat.* § 44, ἐντεύξις τὰς ὑπὸ τοῦ παρῆσταν τινὰ πλεονα ἔχοντος. Thus then, as Hubt. observes, the first term marks the idea of our insufficiency [*δεῖ*, comp. Beng.], the second that of devotion, the third that of childlike confidence. The ordinary translation, ‘intercessions,’ as Autb., Alf., al. (comp. Schoettg. *in loc.*), too much restricts ἐντεύξις, as it does not *per se* imply any reference to others,—the meaning we now usually associate with the above translation (but see *Jer.* xxvii. 18; xxxvi. 25): see ch. iv. 5, where such a meaning would be inappropriate, and comp. *Rom.* viii. 27, 34, xi. 2, *Heb.* vii. 25, where the preposition, ὑπὲρ or κατά, marks the reference and direction of the prayer; see especially the examples in Raphel, *Annot.* Vol. II. p. 567 sq., who has very copiously illustrated this word. εὐχαριστίας] ‘thanksgiving.’ thanksgiving was to be the perpetual concomitant of prayer; see esp. *Phil.* iv. 6, *Col.* iv. 2; Justin M. *Apol.* I. 13, 67, al., and comp. Harless, *Ethik.* § 31. a. It is scarcely neces-

sary to say that the special translation ‘eucharists’ (J. Johnson, *Unbl. Sacr.* I. 2, Vol. II. p. 66, A.-C. Libr.) is wholly untenable. ὑπὲρ πάντων ἀνθρ. is to be connected, not merely with the last, but with all the foregoing substantives; ταῦτα δὲ ποιεῖν ὑπὲρ ἀπάντων ἀνθρώπων παρεγγυᾶ, ἐπειδὴ καὶ Χ. Ι. ἥλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, Theod. To encourage further this universality in prayer (Justin M. *Apol.* II. 15), the Apostle proceeds to specify *nominatim* particular classes for whom it ought to be offered; comp. Chrys. *in loc.*

2. ὑπὲρ βασιλέων] ‘for kings’—generally, without any special reference to the Roman emperors. It is an instance of the perverted ingenuity of Baur (comp. De W.) to refer the plural to the emperor and his associate in rule, as they appear in the age of the Antonines; surely this would have been τῶν βασιλέων. On the custom, generally, of praying for kings (*Ezra* vi. 10 [30], *Baruch* i. 11), see Joseph. *Antiq.* XII. 10. 5, Justin, *Apol.* I. 17., Tertull. *Apologet.* cap. 39, and the passages collected by Ottius, *Spicil.* p. 433. It is very noticeable that the neglect of this duty on the part of the Jews led to the commencement of their war with the Romans, see Joseph. *Bell. Jud.* II. 17. 2. ἐν ὑπεροχῇ] ‘in authority;’ all who have any share of constituted authority, the ἔχονται ὑπερέχονται, *Rom.* xiii. 1; comp. 2 *Macc.* iii. 11, ἀνδρὸς ἐν ὑπεροχῇ κειμένου, Polyb. *Hist.* v. 41. 3, τοῖς ἐν ὑπεροχαῖς οὖσιν. ἵνα ἥρεμον κ.τ.λ.] ‘in order that we may pass a quiet and tranquil life;’ contemplated end and object, not import of the intercessory prayer; ὅπα τῇ φησι, καὶ πῶς τίθησι τὸ κέρδος ἵνα καν-

**βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. τοῦτο 3**

οὗτω δέξῃ τὴν παραλεσιν...ή ἔκεινων σωτηρία ήμῶν ἀμερικαία ὑπάρχει, Chrys. The prayer has clearly not a purely subjective reference, ‘that we may lead a life of quietude and submission’ (Mack, comp. Heydenr.), nor again a purely objective reference, ‘that they may thus let us live in quiet,’ but in fact involves both, and has alike a personal and a political application,—‘that through their good government we may enjoy peace:’ the blessing ‘the powers that be’ will receive from our prayers will redound to us in outward peace and inward tranquillity; comp. Wiesing, *in loc.* ‘Ηρεμός is a late form of adjective derived from the adv. ήρέμα; comp. Lucian, *Tragod.* 209, Eustath. *Il.* VII. p. 142. 9. Lobeck (*Pathol.* p. 158) cites a single instance of its usage in early Greek; *Inscr. Olbiopol.* No. 2059. The correct adjectival form is ήρεμαλός. ήσύχιον] ‘tranquil,’ once only again, 1 Pet. iii. 4, τοῦ πραέως καὶ ήσυχιον πνεύματος. The distinction drawn by Olsh. between ηρεμός and ήσύχιος can appy. be substantiated; the former [connected appy. with Sanscr. *ram*, ‘rest in a chamber,—the fundamental idea according to Pott, *Etym. Forsch.* Vol. I. p. 262] seems to denote tranquillity arising from *without*, ‘qui ab aliis non perturbatur,’ Tittmann; comp. Plato, *Def.* p. 412 A, ήρεμία ψυχῆς περὶ τὰ δεινά; Plutarch, *Sol.* 31, τὴν τε χώραν ἐνεργεστέραν καὶ τὴν πόλιν ήρεμαιστέραν ἐποίησεν: the latter [connected with ‘ΗΣ-, ήμαι, Benfey, *Wurzelcx.* Vol. I. p. 418] tranquillity arising from *within*, 1 Pet. l. c.; comp. Plato, *Charm.* p. 160 B, ήσύχιος ὁ σώφρων *bios*. So, in effect, Tittmann, except that he assigns to ήσύχιος more of an active meaning, ‘qui aliis nullas turbas ex-

citat,’ *Synon.* I. p. 65. On the use of *bios* for ‘manner of life,’ comp. Trench, *Synon.* § 27.

ἐν πάσῃ εὐσεβείᾳ κ.τ.λ.] ‘in all godliness and gravity;’ the moral sphere in which they were to move. Μετὰ might have been used with σεμνότητος (comp. ch. iii. 4), but would have been less appropriate with εὐσέβεια; the latter is to be not merely an accompaniment but a possession (comp. Heb. xi. 2, and Winer, *Gr.* § 48. a, p. 346), the sphere in which they were always to walk. It is proper to observe that both these substantives are only used by St Paul in the Pastoral Epistles.

εὐσέβεια,

τοῖς Δέουσι? [timor Dei] Syr. is a word which occurs several times in these Epp. e.g. ch. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11, 2 Tim. iii. 5. Tit. i. 1, see also Acts iii. 12, 2 Pet. i. 3, 6, 7, iii. 11. It properly denotes only ‘well-directed reverence’ (Trench, *Synon.* § 48), but in the N. T. is practically the same as θεοσέβεια (ch. ii. 10), and is well defined by Tittmann, *Synon.* I. p. 146, as ‘vis pietatis in ipsâ vitâ vel externâ vel internâ, and more fully but with accuracy by Eusebius, *Præp. Evang.* I. p. 3, as ἡ πρὸς τὸν Θεὸν καὶ μόνον ὡς ἀληθῶς ὄμολογούμενόν τε καὶ δύτα Θεὸν ἀνάνευσις, καὶ ἡ κατὰ τοῦτον ζῶσι. Thus then εὐσέβ. conveys the idea, not of an ‘inward, inherent holiness,’ but, as Alford (on *Acts* iii. 12) correctly observes, of an ‘operative, cultive piety.’ see other, but less precise, definitions in Suicer, *Thesaur.* s.v. Vol. I. p. 1264, and esp. the discriminating remarks of Harless, *Ethik.* § 37.

σεμνότητος (only here, ch. iii. 4, and Tit. ii. 7) appears to denote that ‘decency and propriety of deportment,’ ‘morum gravitas et

γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν  
4 Θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνω-

castites,' Estius ('Ehrbarkeit,' Luther), which befits the chaste (Chrys.; comp., in an exaggerated sense, Eur. *Iph. Aul.* 1350), the young (ch. iii. 4), and the earnest (Joseph. *Bell. Jud.* II. 8. 2), and is, as it were, the appropriate setting of higher graces and virtues; compare Joseph. *Vit.* § 49, μετὰ πάσης σεμν. καὶ πάσης δὲ ἀρετῆς ἔνθαδε πεπολίτευματι.

3. **[τοῦτο]** Scil. τὸ εὐχεσθαι ὑπὲρ πάτων: τοῦτο ἀποδέχεται ὁ Θεός, τοῦτο θέλει, Chrys. This verse stands in more immediate connexion with ver. 1, of which ver. 2 really only forms a semi-parenthetical illustration. To please God is the highest motive that can influence a Christian. Γάρ is omitted by Lachm. with AN<sup>1</sup>; 17.67\*\*; Copt., Sahid. (not Pesch., as Bloomf. asserts),—evidence however that cannot be regarded as sufficient. The omission very probably arose from a want of perception of the true connexion between ver. 1, 2, and 3.

**καλὸν καὶ ἀποδεκτόν]** Not 'good and acceptable before'—Huth., Wiesing., Alf., but 'good (per se), and acceptable before God,' Mack, De Wette, al.; καὶ τῇ φύσει ἐστὶ καλὸν...καὶ τῷ Θεῷ δὲ ἀποδεκτόν, Theoph. Huther urges against this 2 Cor. viii. 21, προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον Κυρίου κ.τ.λ., but there, as still more clearly in Rom. xii. 17, προνοοῦμενοι καλὰ [opp. το κακόν, ver. 16] ἐνώπιον πάντων ἀνθρώπων, the latter clause ἐνώπιον κ.τ.λ. is not connected simply with καλά, but with προν. καλά, see Meyer in loc. Ἀποδεκτός (not ἀπόδεκτος, as Lachm., Tisch.; see Lobeck, *Paralip.* VII. 11, p. 490) is used in N.T. only here and ch. v. 4; comp. ἀποδοχή, ch. i. 15.      **τοῦ σωτῆρος κ.τ.λ.]** 'our Saviour, God:' see notes

on ch. i. 1. The appropriateness of the title is evinced by the following verse.

4. **[ὅς πάντας κ.τ.λ.]** 'whose, i. e. seeing His, will is (not 'whose wish is,' Peile; comp. notes on ch. v. 14) that all men should be saved,' &c.; explanatory and faintly confirmatory of the preceding assertion; see Col. i. 25. On this slightly causal, or perhaps rather explanatory force of ὅς, see Ellendt, *Lex. Soph.* s. v. III. 3, Vol. II. p. 371, and comp. Bernhardy, *Synt.* VI. 12. a, p. 291 sq.

**πάντας]** Emphatic, Rom. viii. 32; 'omnes, etiam non credentes, vult salvari,' Beng.; μιμοῦ τὸν Θεὸν· εἰ πάντας ἀνθρώπους θέλει σωθῆναι, θέλει καὶ σύ· εἰ δὲ θέλεις εὐχούν, τῶν γὰρ τοιούτων ἐστὶ τὸ εὐχεσθαι, Chrys. The various dogmatical expositions of this important verse will be found in Justiniani, Corn. a Lap., and Estius in loc.; comp. also Petavius, *Theol. Dogm.* Vol. I. Book x. 1. 2 sq., Vol. V. Book XIII. 1. 3, 4, Forbes, *Instruction.* VIII. 18, p. 415 sq. Without entering upon them in detail, or overstepping the limits prescribed to this commentary, it seems proper to remark that all attempted restrictions ('quosvis homines,' Beza, comp. August. *Enchirid.* § 103; comp. contr. Winer, *Gr.* § 18. 4, p. 101) of this vital text are as much to be reprehended on the one hand, as that perilous universalism on the other, which ignores or explains away the clear declaration of Scripture, that there are those whose θλεῖθρος shall be *alōnūs* (2 Thess. i. 9), and whose portion shall be ὁ θδνατος ὁ δεύτερος (Rev. xxi. 8): the remarks of Usteri, *Lehrb.* II. B, p. 352 sq. are very unsatisfactory. Setting aside all technical, though per-

*σὺν ἀληθείᾳ ἐλθεῖν. εἰς γὰρ Θεός, εἰς καὶ μεστής Θεοῦ 5*

haps plausible, distinctions between the ‘voluntas antecedens’ and ‘voluntas consequens’ of God (Damasc. *Orth. Fid.* II. 29), it seems enough to say, that Scripture declares in terms of the greatest latitude (see esp. Hammond, *Fundamentals*, XIV. 2, and comp. *Pract. Catech.* II. 2, p. 18, A.-C. Libr.) that God *does* will the salvation (*σωθῆναι* not *σῶσαι*) of *all*; *all* are rendered (through Jesus Christ) ‘salvables’ and ‘salvandi’ (Barrow, *Serm. 72*). That *some* are indisputably not saved (Matt. xxv. 41 sq., Rev. xx. 10, 15, xxii. 15, al.) is not due to any outward circumscription or inefficacy of the Divine *θέλημα* (*Episcop. Inst. Theol.* IV. 2. 21), but to man’s rejection of the special means of salvation which God has been pleased to appoint, and to which it is also His Divine *θέλημα* (Eph. i. 9) that man’s salvation should be *limited*; comp. Müller *on Sin*, III. 2. 1, Vol. II. p. 211 (Clark). In a word, redemption is universal yet conditional; *all* may be saved, yet *all* *will* not be saved, because *all* will not conform to God’s appointed conditions; see Hammond, l. c. § 15; and esp. Barrow, *Works*, Vol. IV. p. 1—97, who in four sermons (71—74) has nearly exhausted the subject. The two further momentous questions connected with this doctrine are fairly stated by Ebrard, *Dogmatik*, § 557 sq., Vol. II. p. 689, comp. also Martensen, *Dogm.* § 219 sq.

*καὶ εἰς ἐπίγνωσιν κ.τ.λ.]* ‘and come to the (full) knowledge of the truth;’ comp. 2 Tim. ii. 25, iii. 7, Tit. i. 1: no inversion of clauses, but a further specification of the more immediate object and end; see Winer, *Gramm.* § 61. 3. obs., p. 488. The *σωθῆναι* is the *ultimate*, the *εἰς ἐπίγν. ἀληθ. ἐλθεῖν* an *immediate* end leading natu-

rally and directly to the former. The introduction of this latter moment of thought is suggested by, and suitably precedes, the enunciation of the great truth which is contained in the following verse. On *ἐπίγνωσις* (‘cognitio certa et accurata’) see Trench, *Synon.* Part II. § 25, notes on *Eph.* i. 17, and on the omissions of the art. notes on 2 Tim. ii. 25. It may be remarked that *ἀληθεία* here, as commonly in the N.T., implies no mere theoretical, but practical and saving truth, ‘veritas salvifica,’ as revealed in the Gospel; *ἀληθ. ποίας*; *τῆς εἰς αὐτὸν πλοτεως*, Chrys.; see Reuss, *Theol.* IV. 8, Vol. II. p. 82. A special treatise on this word has been written by Baumann, Strasb. 1838.

5. *εἰς γὰρ Θεός*] ‘For there is one God,’ proof of the foregoing explanatory assertion, the *γὰρ* having here its simple argumentative force, and connecting this verse, not with ver. 1 (Leo, Mack), but with the verse immediately preceding. *Εἰς* and *πάντας* stand thus in correlation; the *universality* of the dispensation is proved by the *unity* of the Dispenser. The existence of different dispensations for different portions of the human race would seem inconsistent with the conception of one supreme all-ruling Creator; ‘*unius Dei una providentia*;’ comp. Rom. iii. 30, where a similar argument is introduced by the forcible (Hartung, *Part.* Vol. I. p. 342) *ἐπειπέρ* [*εἴπερ* al.].

*εἰς καὶ μεστής*] ‘one mediator also.’ δὲ ἐν ἑαυτῷ τὰ διεστῶτα συνάψας, Theod. In this and similar distinctions between the first and second Persons of the blessed Trinity (comp. 1 Cor. viii. 6, Eph. iv. 4—6), Reuss finds traces of a citra-Athanasian view (so to speak) of the subordination of the Son; *Theol. Chrét.*

6 καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δοὺς ἐαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἴδοις,

IV. 10, Vol. II. p. 102. This is not correct: all that could reasonably be inferred from such a text as the present is the catholic doctrine of a subordination in respect of *office*; see Waterland, *Second Vind.* Vol. II. p. 400. The position of De W., after Schleierm. (*über 1 Tim.* p. 177), that this use of *μεστῆς* without definite allusion to a *διαθήκη* argues a compiler from the Ep. to the Heb. (viii. 6, ix. 15, xii. 24), is not entitled to serious attention or confutation. The previous allusion to redemption (ver. 4) and the antithesis of the *εἰς Θεὸς* and *πάντ. ἀνθρ.* suggest the use of a term that best sustains that relation: see also Ebrard, *Dogm.* § 406, and a good sermon by Beveridge, *Serm.* Vol. II. p. 86 sq. (A.-C. Libr.).

*Θεοῦ καὶ ἀνθρώπων* ‘of God and men.’ both anarthrous; the former in accordance with its common privilege of rejecting the article (see exx. Winer, *Gr.* § 19. 1, p. 110), the latter from a bare indication of the other party only being necessary. In both cases the omission is obviously suggested by the familiarity of both the terms connected by the conjunction; see Green, *Gr.* IV. 3, p. 181. *ἀνθρωπος X. 'I.]* ‘a man Christ Jesus.’ The human nature of Christ is specially mentioned as being the state in which His mediatorial office was visibly performed; *ἀνθρωπὸν δὲ τὸν Χριστὸν ὥνδμασεν ἐπειδὴ μεστῆν ἐκάλεσεν ἐπανθρωπῆσας γὰρ ἐμεστευσεν*, Theod. On the duration of Christ’s mediation, see Pearson, *Creed*, Art. vi. Vol. I. p. 334 (ed. Burton). The omission of the article (scarcely noticed by the modern German commentators) must be preserved in translation. Middleton (*Greek Art.* p. 388, ed.

Rose) considers the article unnecessary, and compares *ἀνθρ.* X. 'I. with *κύριος* X. 'I.; but the comparison fails, as *κύριος* has so unequivocally the character of a proper name; comp. Winer, *Gr.* § 19. 1, p. 113. In a different context Christ might clearly have been designated as *ὁ ἀνθρ.*, ‘the (representative) man of humanity’ (comp. Peile *in loc.*); here however, as the Apostle only wishes to mark the nature in which Christ *ἐμεστευεται* and not any relation in which He stood to that nature, he designedly omits the article. The distinction of Alf. between individual and generic humanity seems here out of place, and not involved in the context: contrast Wordsw. *in loc.*, who pertinently cites August. *Serm.* XXVI. [Vol. v. p. 174, ed. Migne].

6. *ἀντίλυτρον* ‘ransom,’ the *ἀντι* being here by no means redundant (Schleierm. p. 42, compare Suicer, *Thesaur.* s. v. Vol. I. p. 377), but serving to express the idea of *exchange*, ‘permutationem, quā veluti capite caput et vitā vitam redemit,’ Just.; comp. *ἀντάλλαγμα*, Matt. xvi. 26, *ἀντίψυχον*, Ignat. *Smyrn.* 10, and the valuable remarks on it of Pearson, *Vind. Ign.* ch. xv. p. 507 (A.-C. Libr.). In this important word (a *ἀπαξ λεγόμ.*) the idea of a substitution of Christ in our stead *cannot* be ignored (see, *thus far*, Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 185 sq.), especially when connected with passages of such deep significance as Rom. iii. 25 (our Lord’s death was a true ‘expiatorium,’ a ‘propitiatory sacrifice,’ see Meyer *on Rom. l. c.*) and Eph. v. 2; comp. also Meyer *on Rom. v. 6*, and for some calm and clear comments on this ‘*satisfactio vicaria*,’ Martensen, *Dog-*

εἰς ὃ ἐτέθη ἐγώ κήρυξ καὶ ἀπόστολος (ἀλήθειαν λέγω, 7 οὐ ψεύδομαι), διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

*matik.*, § 157 sq., p. 343. All the modern theories of atonement seem to forget that God hates sin as *sin*, not as a personal offence against Himself. How is a God thus holy and just to be reconciled? See M'Cosh, *Divine Gov.* iv. 2, 3, p. 475 (4th ed.). Waterland's words are few but very weighty; *on Fundam.* Vol. v. p. 82.

ὑπὲρ πάντων] On the meaning of *ὑπὲρ* in dogmatical passages, see notes *on Gal.* iii. 13. Here *ὑπὲρ* ('in commodum') seems to point to the benefit conferred by Christ upon us, *ἀντὶ* (*ἀντιληντρον*) to His substitution of Himself in our place.

τὸ μαρτύριον κ.τ.λ.] 'the (import of the) testimony (to be set forth) in its proper seasons.'

[*testimonium quod venit in tempore suo*] Syr., not 'the proof of it,' &c., Middleton, *Art.* p. 389. Some little difficulty has been felt in these words, owing to the true nature of the apposition not having been recognised. *Tὸ μαρτύριον* is an accusative in apposition to the preceding sentence, not to *ἀντιληντρον* (*θει ἀντιληντρον τὸ μαρτ.* λέγω, *τούτεστι τὸ πάθος*, Theoph. 2), but to *ὁ δοὺς...πάντων*, scil. 'quae res (nempe quod suā ipsius morte omnes homines redemisset, Luke xxiv. 46, 47) *testimonii suo tempore* (ab Apostolis) *dicendi argumentum esset*', Fritz. *Rom. xii. 1*, Vol. III. p. 12, where this passage is very carefully investigated; see also Winer, *Gr.* § 59. 9, p. 472, and Scholef. *Hints*, p. 118. Thus there is no reason whatever for modifying the text (Lücke, *Stud. u. Krit.* for 1836, p. 651 sq.); the insertion of *οὐ* before *τὸ μαρτ.*, with D<sup>1</sup>FG al., and of *ἔδεθη* after *ἴθοις*, with D<sup>1</sup>FG are incorrect (compare Fritz.) explanatory

additions, and the omission of *τὸ μαρτ.* in A is due apparently to accident. The reading of N<sup>1</sup> is *καὶ μαρτ.*

*καὶροις ἴθοις]* 'in its own seasons,' scil. *τοῖς προσήκουσι*, Chrys. It is singular that Lücke should have felt any difficulty in this formula; comp. Gal. vi. 9, and somewhat similarly Polyb. *Hist.* I. 30. 10, XVIII. 34. 6. 'Tempus testimonio de Christi morte expiatoriā hominibus ab Apostolis dicens idoneum, illud tempus est quod a Spiritu Sancti adventu ad Apostolos (Acts i. 8) usque ad solemnum Christi redditum de cœlo (2 Thess. i. 10) labitur,' Fritz. *l. c.* The dative then is not a quasi dat. *commodi* (comp. Scholef., Peile), but the dat. of the time wherein the action takes place; comp. Rom. xvi. 25, *χρόνοις αἰώνιοις σειργημένοις*, and see exx. in Winer, *Gr.* § 31. 9, p. 195. This form of the temporal dative thus approximates to the ordinary use of the temporal gen. ('period within which'; comp. Donalds. *Gr.* § 451. ff.; Krüger, *Sprachl.* § 47. 2), and is more correctly preceded by *ἐν*; see Krüger, *Sprachl.* § 48. 2, Wannowski, *Constr. Abs.* III. 1, p. 88. The temporal gen., except in a few familiar forms, is rare in the N. T.

7. *εἰς ὃ*] 'for which,' scil. *μαρτύριον*; 'cui testimonio dicendo constitutas sum præco,' Fritz. *Rom. xii. 1*, Vol. III. p. 15, note.

*κήρυξ*] 'a herald,' 'præco solennis, a Deo missus,' Beng.; only here, 2 Tim. i. 11, and 2 Pet. ii. 5. There is no necessity in the present case for modifying ('predicator,' Vulg.) the primary meaning of the word; comp. Eccl. xx. 15, *ἀναζει τὸ στόμα αὐτοῦ ὡς κήρυξ*, and see esp. 1 Cor. ix. 27, where *κηρύσσειν* is used of the herald of the games, in accordance with the tenor

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους

I desire that the men  
pray reverently,  
and that the women dress  
and comport themselves with modesty.

of the foregoing verses; see Meyer *in loc.* ἀπόστολος] ‘an Apostle,’ in the higher sense of the word; μέγα τὸ τοῦ ἀποστόλου δέξιωμα, καὶ διὰ τοῦτο ἀντιποιεῖται τούτου, Theoph.: see notes on *Gal.* i. 1. ἀληθεῖαν κ.τ.λ.] ‘I say the truth, I lie not.’ comp. *Rom.* ix. 1. De Wette seems clearly right in maintaining that this protestation refers to the preceding words; the asseveration with regard to his apostleship was of course not intended for Timothy, but for the false teachers who doubted his apostolical authority. The third official designation, διδάσκ. ἔθνῶν, then follows with full climactic force. To assert that ἀληθ. κ.τ.λ. is a phrase which the Apostle used in his later years ‘with less force and relevance than he had once done’ (Alf.) appears questionable and precarious. ἐν πίστει κ.τ.λ.] ‘in faith and truth,’ the spheres in which the Apostle performed his mission. The two substantives are commonly taken either both with objective reference, scil. ἐν πίστει ἀληθινῇ,—καὶ being explanatory, Mack (comp. Peile, who inappropriately cites *2 Thess.* ii. 13), or both with subjective reference, ‘faithfully and truly’ (ἐν πίστ. κ. ἀλ. = πίστος καὶ ἀληθινός), Grinf., Leo [mis-cited by De W.]. It seems however more simple to refer πίστις to the subjective faith of the Apostle, ἀληθ. to the objective truth of the doctrine he delivered; ‘quidquid fides docet necessario est verum,’ Justin. Ἀληθεῖα logically follows πίστις, for, as the same expositor remarks, ‘haec ad illam aditum recludit,’ comp. *John* viii. 31, 32.

8. Βούλομαι οὖν] ‘I desire then.’ ‘hoc verbo exprimitur auctoritas apostolica; cap. v. 14,’ Beng. In βούλομαι the active *wish* is implied; it is no

mere willingness or acquiescence. On the distinction between βούλομαι and θέλω, see below on chap. v. 14, and comp. notes on *Eph.* i. 11, and especially the clear and satisfactory discussion of Donaldson, *Cratyl.* § 463, p. 694 sq. (ed. 3). οὖν] Not simply illative and in reference to ver. 7 (Calv.), but retrospective and resumptive,—recapitulating, and at the same time expanding, the desire expressed in ver. 1; ‘in pursuance then of my general exhortation, I desire.’ The proper collective force of οὖν is thus not wholly lost: on the resumptive use, see Klotz, *Devar.* Vol. II. p. 718, and notes on *Gal.* iii. 5. προσεύχεσθαι] Emphatic; bringing the subject again forward, forcibly and distinctly. The allusion, as Huther properly contends, is clearly to *public* prayer; comp. ver. 1. Τοὺς ἄνδρας is thus in antithesis to γυναικας, ver. 9, and marks, though here not with any *special* force, but rather allusively, the fact that the conducting of the public prayers more particularly belonged to the men; comp. ver. 12, *i Cor.* xi. 4, 5. Had the Apostle said πάντας, it would not have seemed so consistent with his subsequent specific direction.

ἐν παντὶ τόπῳ must be limited to ‘every place of customary devotional resort, everywhere where prayer is wont to be made’ (Peile); comp. Basil, *de Bapt.* II. qu. 8. If the allusion had here been particularly to private prayer, then ἐν παντὶ τόπῳ might have been referred to the indifference of place in regard to prayer; ‘omnis locus oratorium est,’ August.; comp. Schoettg. *Hor. Hebr.* Vol. II. p. 865. This however is not conveyed by the present words. There is also no po-

*χεῖρας χωρὶς ὄργης καὶ διαλογισμοῦ ὡσαύτως καὶ γυ-* 9

8. *διαλογισμοῦ*] So ADKLN<sup>1</sup>; Aug., Vulg., and many Vv.; Origen (3), Chrys., Theod. (text), al. (*Rec.*, *Griesb.*, *Matth.*, *Scholz*, *Lachm.*, *Huther*, *Alf.*, *Wordsw.*). The plural *διαλογισμῶν* is adopted by *Tisch.* with FGN<sup>4</sup>; 17. 67\*\*. 73. 8o [MSS. that are asserted commonly to accord with B], and many others; Boern., Copt., Syr. (both); Origen (4), Euseb., Basil, Theod., al. As the external authorities seem decidedly to preponderate in favour of the former, and as it seems more probable that the plural should be a correction of the less usual singular (only in Luke ix. 46, 47), than that the singular should have been altered from the plural for the sake of symmetry in number with *ὄργης*, we retain the reading of the Received Text.

lemical reference to the limitation of public worship among the Jews to the temple (Chrys., Wolf)—a fact moreover which is not historically true; comp. Est. *in loc.*

*ἐπαίροντας κ.τ.λ.*] ‘lifting up holy hands;’ participial clause, of manner or accessories (comp. Jelf, *Gr.* § 698, Winer, *Gr.* § 45. 2, p. 307), defining both the proper bodily gesture and the spiritual qualifications required in prayer. The Christian, as well as Pagan (*Virg. Aen.* I. 93) and Jewish (Psalm xxviii. 2) custom of raising aloft the hands in prayer, is illustrated by Suicer, *Thesaur.* s. v. *εὐχή*, Vol. I. p. 1276, Bingham, *Antiq.* XIII. 8. 10. It was, as it were, an oblation to God of the instruments of our necessities, Chrys. *in Psalm. cxl.* Vol. v. p. 431 (ed. Bened.). The *folding together* of the hands in prayer has been shown to be of Indo-Germanic origin; see *Stud. u. Krit.* for 1853, p. 90, and Vierordt’s special treatise on the subject, Carlsr. 1851. *στόιχους*] ‘holy,’ opp. to *βέβηλοι χεῖρες*, 2 Macc. v. 16. It is singular that Winer (*Gr.* § 11. 1, p. 64) should suggest the possibility of so awkward a connexion as *στόιχος* (‘religione perfusos,’ Fritz.) with *ἐπαίρω*, and still more so that Fritzsche (*Rom. Vol. III.* p. 1) should actually adopt it, when the common Attic use of adjectives in *-tos*, &c. (Elmsl. Eur. *Heracl.* 245) with only

two terminations is so distinctly found in the N.T. (ver. 9; see Winer *l. c.*), and gives so good a sense. Contrary instances of similar ‘adjectiva minus mobilia’ are collected by Lobeck, *Phryn.* p. 106. Wolf cites Demosth. *Mid.* 531, *ὅτις δεξιὰ...ἀντοχούτες*, but the right reading is *ἴδιας*. On the true meaning of *ὅστος* (holy purity), see Harless on *Eph.* iv. 24. It may be remarked that *ἄγνοις*, *ἀμιάντος*, and *καθαρὸς* are all similarly used with *χεῖρες*; see Clem. Rom. I. *Cor.* 29, *ἄγνας καὶ ἀμιάντος χεῖρας αἱρούτες*, and exx. in Suicer, *Thesaur.* s. v. *εὐχή*. The first term perhaps denotes freedom from (inward) *impurity*; the second, from *stain* (outwardly contracted) or *pollution*; the third, from *alien admixture*: see Tittmann, *Synon.* I. p. 26 sq., and on *ὅστος*, *ἄγνοις*, Trench, *Synon. Part II.* § 381~~382~~. *χωρὶς ὄργης κ.τ.λ.*] ‘without (or apart from) wrath and doubting,’ Auth. It does not seem proper, either here or Phil. ii. 14, to import from the context a meaning of *διαλογισμὸς* (‘disceptatio,’ Vulg., and nearly all recent commentators except Meyer) unconfirmed by good lexical authority. The explanation of Chrys. and the Greek expositors, *ἀμφιθολία* (*χωρὶς...διαλ.* = *πιστεύων ὅτι λήψη*, Theod.), ‘hesitations,’

Vulg. in Phil. *l. c.*, *|Δέσμοι*  
[cogitationes] Syr., ‘*tweifeln*,’ Goth.,

*ναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύ-*

is perfectly satisfactory, and in accordance with the proper meaning of the word; comp. Plato, *Axioch.* p. 367 A, *φροντίδες...καὶ διαλογισμόλ*, and Clem. Rom. i. *Cor.* 21, where it is in connexion with *ἔννοιῶν*; so also Clem. Alex. *Strom.* iv. 17, quoting from Clem. Rom. On the alleged distinction between *χωρὶς* and *ἄνευ*, see notes on *Eph.* ii. 12.

9. *ώσαντως κ.τ.λ.]* '(I desire) likewise that women also, in seemly guise, with shamefastness and discretion, do adorn themselves,' &c. Omitting all evasive and virtually participial ('ornantes se,' Vulg.) translations (comp. Conyb.) of the plain infin. *κοσμεῖν*, we have two constructions; we may either supply (a) merely *βούλομαι*, the infin. *κοσμεῖν* being simply dependent on the supplied verb; or (b) *βούλομαι προσέχεσθαι*, the infinitival clause *κοσμεῖν κ.τ.λ.*, being regarded as added 'per asyndeton' (Mack), or with an explanatory force (comp. De W.). The main objection to (a) is the less special meaning that must be assigned to *ώσαντως*; but comp. Tit. ii. 3, and appy. Rom. viii. 26, where *ώσαντως* introduces a statement co-ordinate with, but not purely similar to, what precedes; see also 2 Macc. ii. 12. The objection to (b) is the singularly unconnected position of *κοσμεῖν*: this is far less easy to surmount, for in all the instances hitherto adduced of unconnected infinitives (ch. v. 14, vi. 18, Tit. iii. 1) the verbs all relate to the same subject, and the construction is easy and obvious. It seems best then to adopt (a), and to find the force of *ώσαντως* in the continued but implied (ver. 11) reference to public prayers; see Bp. Möller *in loc.* *Kai* moreover has thus its full and proper ascensive force: the women were not mere

supernumeraries; they also had their duties as well as the men; these were sobriety of deportment and simplicity of dress, at all times, especially at public prayers. It would seem almost as if the Apostle intended only to allude to demeanour and dress at the latter, but concluded with making the instructions general.

*ἐν καταστολῇ κοσμίῳ* [in seemly guise; compare Tit. ii. 3, *ἐν καταστήματι λεπτοπεπέν*, and see notes *in loc.*; not to be connected directly with *κοσμεῖν*, but forming with *μετὰ σωφρος. κ.τ.λ.* a kind of adjectival predication to be appended to *γυναῖκας*; comp. Peile *in loc.*, and see Matth. vi. 29, Tit. i. 6. *Καταστολῇ* is not simply 'dress' (Liddell and Scott, *Lex. s.v.*, Huther, al.), a meaning for which there is not satisfactory authority, but 'deportment,' as exhibited externally, whether in look, manner, or *dress*; see Rost u. Palm, *Lex. s.v. Vol. I. p. 1655*, and comp. Joseph. *Bell. Jud.* II. 8. 4, *καταστολὴ καὶ σχῆμα σώματος*, and esp. Hippocr. *de Dec. Habitū*, I. 26, where *καταστολὴ* is associated with *καθέδρα* and *περιστολὴ*, thus appy. conveying the idea of something outwardly cognizable,—external appearance as principally exhibited in dress; comp. Syr.

*ἱστάνται* [in *σχῆματι* casto vestitus]: 'guise' thus perhaps approaches most nearly to the idea which the Apostle intended to convey. We cannot (with De W.) cite the Vulg. 'habitu,' as the following epithet (*ornato*) seems to show that the translator referred it more definitely to 'apparel.' It would seem then not improbable that the glosses of Hesychius (*καταστ.* *περιβολήν*) and Suidas (*καταστ.* *στο-*

νης κοσμεῖν ἔαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσῷ ἢ μαρ-  
γαρίταις ἢ ἴματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ιο  
ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

λήν), and the use in later writers, e.g. Basil (see Suicer, *Thesaur.* s.v. Vol. II. p. 65), were suggested by a doubtful interpretation of this passage.

**κοσμίῳ**] Only here and ch. iii. 2, and with the meaning, ‘seemly,’ ‘becoming,’ ‘orderly,’ (comp. Goth. ‘hráinjái’), —not ‘ornato,’ Vulg., Luther: see Suicer, *Thesaur.* s.v. Vol. II. p. 147. **αἰδοῦσκαλσωφροσύνῃς**] ‘shamefastness and discretion;’ the inward feelings which should accompany the outward bearing and deportment: both terms are found united, Arrian, *Epict.* IV. 8. **Αἰδὼς** (only here; Heb. xii. 28, referred to by Trench, *Synon.* § 19, has but little critical support) marks the ‘innate shrinking from anything unbecoming;’ **σωφροσύνη** (ver. 15, Acts xxvi. 25), the ‘well-balanced state of mind resulting from habitual self-restraint;’ comp. 4 Macc. i. 31, **σωφροσύνη** ἔστιν ἐπικράτεια τῶν ἐπιθυμιῶν, more comprehensively, Plato, *Republ.* IV. p. 430 E, καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, similarly, *Symp.* p. 196 c, and more at length, Aristotle, *Ethics*, III. 13. Chrys. is no less distinct, **σωφροσ.** οὐ τοῦτο μόνον ἔστι τὸ πορνεῖας ἀπέχεσθαι, ἀλλὰ καὶ τὸ τῶν λοιπῶν παθῶν ἐκτὸς εἶναι, on *Tit.* ii. 5, p. 822, see Trench, *Synon.* § 20, and for the most plausible translation, notes on *Transl.* It may be remarked that **σωφρων** and its derivatives (except **σωφρονεῖν**) **σωφρονίζειν**, **σωφρονισμός**, **σωφρόνως**, **σωφροσύνη** (except Acts xxvi. 25), occur only in the Past. Epp. This is one amongst many hints afforded by the verbal characteristics of these three Epp. that they were written by one hand [St Paul], and probably at no distant period from one another. **μὴ ἐν πλέγμασιν**] ‘not with plaitings.’

special adornments both *personal* (*πλέγμ.*) and put *on the person* (*χρυσῷ, μαργαρ., ἴματισμῷ*) inconsistent with Christian simplicity; comp. 1 Pet. iii. 3, ἐμπλοκὴ τριχῶν, and see esp. Clem. Alex. *Predag.* III. II. 62, Vol. I. p. 290 (Pott.), *αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἑταῖρικαὶ, κ.τ.λ.*, where this and other kinds of personal decoration are fully discussed; comp. Wakef. *Sylv. Crit.* Vol. III. p. 133. What Clement approves of is ἀναδεῖσθαι τὴν κέμην εὐτελῶς περόνη τινὶ λιτῇ παρὰ τὸν αὐχένα ἀφελεῖ θεραπείᾳ συναυξόνταις [*γυναιξὶν*] *εἰς* κάλλος γνήσιον τὰς σώφρονας κέμας. On the subject generally, see Smith, *Dict. of Antiq. Art.* ‘Coma,’ and the plates in Montfaucon, *L'Antiq. Expl.* Vol. III. p. 41, Suppl. Vol. III. p. 44. The remarks of Beng. on this use of **μὴ** are not satisfactory; **οὐ** in peculiar forms of expression is found after **βούλομαι**, the regular and natural particle after verbs of ‘will’ being however of course **μή**; see exx. in Gayler, *Partic. Neg.* p. 329 sq. **καὶ χρυσῷ**] Scil. περιθέσει χρυσίων, 1 Pet. iii. 3; earrings, necklaces, bracelets; comp. Pliny, *Nat. Hist.* IX. 35.

10. **ἀλλ' ὃ πρέπει κ.τ.λ.]** ‘but,—which becometh women professing (not “who profess,” Alf.) godliness.’ The construction is slightly doubtful: **δι'** ἔργων ἀγαθῶν *may* be joined with **ἐπαγγελλ.** (Vulg., Theod.); in which case the relative **δ** must be regarded as equivalent to **ἐν τούτῳ δ** (Matth.), or **καθ'** δ (Huther),—both somewhat unsatisfactory explanations. It seems much more simple to connect **δι'** **ἔργ.** **ἀγ.** with **κοσμεῖν** (Syr., Theoph.), and to regard **ὅ πρέπει κ.τ.λ.** as a common relatival apposition; see Winer, *Gr.*

11     Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ  
12 ὑποταγῇ διδάσκειν δὲ γυναικὶ οὐκ

A woman must learn and not teach, for two reasons; she was second in respect of creation, and first in respect of transgression.

[2. διδάσκειν δὲ γυν.] So *Lachm.* and *Tisch.* ed. 1, with ADFGN; 10 mss.; *Clarom.*, *Vulg.*, *Goth.*, al.; *Cypr.*, *Ambrst.*, *Jer.* (much appr. by *Griesb.*, *De Wette*, *Huther*, *Wiesing*). It is difficult to understand what principle except that of opposition to *Lachm.* has induced *Tisch.* (ed. 2, 7) to adopt the reading of the *Rec.* γυναικὶ δὲ διδάσκειν, with *KL*; great majority of mss.; *Syr.* (both), *Theod.-Mops.*, *Chrys.*, *Theod.*, *Dam.*, al.; *Ambr.* (*Mill*, *Scholz*, *Alf.*, *Wordsw.*), when the uncial authority is thus noticeably weak, and the context so plainly favours the reading of the text. The δὲ is not for γδρ (Syr.), and has certainly no ‘*vim copulativam*’ (=‘*scilicet*,’ *Leo*), but properly, and with its usual antithetical force, marks the opposition to *μανθανέτω*.

§ 23. 2, p. 143, note 1. The objection of *Huther* to κοσμεῖν...δἰὰ is not of moment: ἔργα δύαθλα were the *medium* of the κόσμος; the preventer and attendant graces of soul (comp. 1 Pet. iii. 3, 4) were its actual constituents. ἐπαγγελλομέναις] ‘professing,’ ‘profligates,’ ‘præ se ferentes,’ *Justin.*; comp. ch. vi. 21, where this meaning is perfectly clear. *Huther* compares *Xen. Mem.* i. 2. 7, ἀρετὴν ἐπαγγελλευνος, and *Ignat. Ephes.* 14, πίστων ἐπαγγελλα.; add *Philo, de Human.* § 1, Vol. II. p. 384 (ed. *Mang.*), ἐπαγγέλλεται θεοῦ θεραπείαν, and see further exx. in *Suicer, Thesaur.* s.v. Vol. I. p. 1157. Θεοσέβεια, a ἄπλ. λεγόμ., scarcely differs in sense from εὐσέβεια, ver. 2; comp. notes.

11. Γυνί] ‘a woman,’ i.e. any one of the class, or, in accordance with the idiom of our language (*Brown, Gramm.* of *Gr.* II. 2. obs. 6, p. 220), ‘the woman,’ see notes on *Eph.* v. 23.

ἐν τῷ σιχῇ] ‘in quiet,’ scil. ‘without speaking or attempting to teach in the Church.’ μηδὲ φθεγγέσθω, φησίν, ἐν ἐκκλησίᾳ γυνή, *Chrys.*

μανθανέτω] ‘learn,’ i.e. at the public ministrations; in antithesis to διδάσκ., ver. 12. It is obvious that the Apostle’s previous instructions, 1 Cor. xiv. 34 sq., are here again in his thoughts.

The renewal of the prohibition in Concil. Carth. IV. Can. 99 (A.D. 398) would seem to show that a neglect of the apostolic ordinance had crept into the African Church. Women were permitted however to teach privately those of their own sex, ib. Can. 12; see *Bingham, Antiq.* XIV. 4. 5.

ἐν πάσῃ ὑποταγῇ] ‘in all subjection,’ i.e. yielding it in all cases, not ‘in voller Unterordnung,’ *Huther*; πᾶς being *extensive* rather than *intensive*: see notes on *Eph.* i. 8. On the position occupied by women in the early Church it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action; teaching and preaching to men, ‘mental receptivity and activity in family life to women,’ *Naander, Planting*, Vol. I. p. 147 (Eohn). What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times.

12. διδάσκειν δέ] Opposition to μανθανέτω ver. 11, see critical note. Διδάσκειν is emphatic, as its position shows; it does not however follow, as the Montanists maintained from

ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ.  
 'Αδάμ γὰρ πρῶτος ἐπλάσθη, εἰτα Εῦα. καὶ 'Αδάμ <sup>13</sup>  
 οὐκ ἡπατήθη, ἢ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει

1 Cor. xiv. 5, that a woman might προφητεύειν in public. Every form of public address or teaching is clearly forbidden, as at variance with woman's proper duties and destination; see Neander, *Planting*, l. c. note. Wolf cites Democrats, *Sentent.* [ap. Gale, *Script. Myth.*] γυνὴ μὴ ἀσκεῖτω λόγουν, δεινὸν γάρ. αὐθεντεῖν] 'to exercise dominion over,'

الْمُفْسِدَةُ [audacter agere super] Syr.; not 'to usurp authority over,' Auth., a further meaning not contained in the word. Αὐθεντεῖν (ἀπ. λεγόμ.) in N. T., found only in late and eccl. writers (Basil, *Epist.* 52), involves the secondary and less proper meaning of αὐθέντης (Lobeck, *Phryn.* p. 120) scil. δεσπότης, αὐτοδικης, Μοερις; so Hesych. αὐθεντεῖν· ἔχουσιαζεῖν. The substantive αὐθεντία occurs 3 Macc. ii. 29; see Suicer, *Thesaur.* Vol. I. p. 573, where verb, adj., and substantive, are explained and illustrated. The immediate context shows that the primary reference of the prohibition is to public ministration (Beng.); the succeeding arguments however demonstrate it to be also of universal application. On this subject see the brief but satisfactory remarks of Harless, *Ethik*, § 52. note, p. 279.  
 δᾶλλ' εἶναι κ.τ.λ.] 'but to be in quiet, i. e. in silence,' infin. dependent on βούλομαι or some similar verb (not κελεύω, which St Paul does not use), to be supplied from οὐκ ἐπιτρέπω: so 1 Cor. xiv. 34 (*Rec.*); comp. 1 Tim. iv. 3, Herm. Soph. *Electr.* 72. This form of brachylogy occurs most commonly in the case of an antithesis (as here) introduced by an adversative conjunction, Jelf, *Gr.* § 895. h. The antithe-

sis between each member of this and of verse 11 is very marked.

13. 'Αδάμ γάρ] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναικα, ἀλλὰ γυνὴ δὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, *Théol. Chrét.* Vol. II. p. 210, note, are unguarded; there is here no 'dialectique Judaique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the creation of man and woman.  
 ἐπλάσθη] 'was formed, fashioned;' proper and specific word, as in Hesiod, *Op.* 70, ἐκ γαῖς πλάσσει: comp. also Rom. ix. 20, and esp. Gen. ii. 7, καὶ ἐπλάσειν (τι?!) ὁ Θεὸς τὸν ἀνθρώπον χοῦν ἀπὸ τῆς γῆς: so Joseph. *Antiq.* I. I. I.

14. καὶ 'Αδάμ] Second confirmation, deduced from the history of the fall: 'docet Apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpa,' Primas., cited by Cornel. a Lap. in loc. οὐκ ἡπατήθη] There is no necessity whatever to supply πρῶτος, Theod., Οεcum. I. The emphasis rests on ἀπατᾶν. Adam was not directly deceived, Eve was; she says to God, ὁ θεῖς ἡπάτησέ με, he only says, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. We can hardly urge with Beng., 'mulier virum non decepit sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did *deceive* the man (comp. Chrys.), being in fact, in her very persuasions, the vehicle of the serpent's

15 γέγονεν, σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνω-  
σιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

deceit: it is however the first entrance of sin which the Apostle is specially regarding; this came by means of the serpent's ἀπάτη; Eve directly succumbed to it (ἀπὸ γυν. ἀρχὴ ἀμαρτίας, Eccl. xxv. 24), Adam only indirectly and derivatively. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 14), woman (ver. 16), man (ver. 17). According to the Rabbinical writers (Schoettg. Hor. Hebr. Vol. I. p. 867) Eve was addressed because it was very doubtful whether man would have yielded.

**[ἔξαπατηθέσα]** ‘being completely, patently, deceived.’ This reading, which is supported by AD<sup>1</sup>FGN<sup>1</sup>; 17, al. (*Lachm., Tisch.*), seems to confirm the foregoing explanation. To preclude appy. any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἀπατάω, and also to define tacitly the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of *completion, thoroughness*, Rost u. Palm, *Lex. s.v. ἐκ*, Vol. I. p. 820. η...γυνὴ is here clearly ‘the woman,’ i. e. Eve, not the sex generally (Chrys.). The generic meaning comes out in the next verse: Eve was the typical representative of the race.

**[ἐν παραβάσει γέγονεν]** ‘became involved in transgression,’ ‘fell into transgression;’ the constr. γίνεσθαι ἐν occurs occasionally (but not ‘frequently,’ Huther) in the N. T. (e. g. ἐν ἀγωνᾷ, Luke xxii. 44; ἐν ἐκστάσει, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὀμοιώματι, Phil. ii. 7; ἐν λόγῳ κολακεῖα, 1 Thess. ii. 5) to denote the entrance into, and existence in any given state. On the distinction

between εἶναι (esse) and γίνεσθαι (existere et evenire), see Fritz. *Fritzsch. Opusc.* p. 284, note.

15. **σωθήσεται δέ** ‘yet she shall be saved,’ not merely ‘eripietur e noxā illā’ (Beng.), but in its usual proper and scriptural sense, ‘ad vitam æternam perducetur,’ comp. Suicer, *Thesaur.* s. v. Vol. II. p. 1206. The translation of Peile (founded on the tense), ‘shall be found to have been saved,’ is somewhat artificial; see notes on *Gal.* ii. 16. The tense here only marks simple futurity. The nom. to σωθήσεται is γυνὴ, in its generic sense; οὐ περὶ τῆς Εἰδας ἔφη, δλλὰ περὶ τοῦ κοινοῦ τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἐὰν μείνωσιν κ.τ.λ., see below.

**διὰ τῆς**

**[τεκνογονίας]** ‘by means of THE child-bearing.’ Setting aside all untenable or doubtful interpretations of διὰ (‘in’ Beza, ‘cum’ Rosenm.) and τεκνογονίας (=τέκνα αὐτῆς, Syr.; τὸ κατὰ Θεὸν [τέκνα] ἀναγαγεῖν, Chrys., Fell, comp. Stier, *Rcd. Jes.* Vol. III. p. 13: ‘matrimonium,’ Heinsius), we have two explanations; (α) ‘by child-bearing;’ by fulfilling her proper destiny and acquiescing in all the conditions of woman’s life, Beng., De Wette, Huther, al.; comp. Neander, *Planting*, Vol. I. p. 341 (Bohn); (β) ‘by the child-bearing,’ i. e. by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that ‘her seed (not man’s) should bruise the serpent’s head’ (Gen. iii. 15), Hammond, Peile: ‘the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.’ This latter interpretation has but few supporters, and has even been said, though scarcely justly, to need no refutation (Alf.);

Qualifications of a bishop; he must be of irreproachable morals, a good father of his family, and of good report.

when however we consider its extreme appropriateness, and the high probability that the Apostle, in speaking of woman's transgression, would not fail to specify the sustaining prophecy which even preceded her sentence;—when we add to this the satisfactory meaning which δια thus bears,—the uncircumscribed reference of σωθήσεται (opp. De W., Alf.),—the force of the article (passed over by most expositors),—and, lastly, observe the coldness and jejuneness of (a), it seems difficult to avoid deciding in favour of (β): see the clear and satisfactory note of Hammond, and we may now add of Wordsw. *in loc.*

ἔστιν μελύωσιν] ‘if they should continue,’ scil. αἱ γυναῖκες, or rather η γυνῆ taken in its collective sense: see Winer, *Gr.* § 58. 4, p. 458: a necessary limitation of the previous declaration; η τεκνογ. of itself could effect nothing. The plural is referred by Chrys. and Syr. [as shown by the masc. termination] to τέκνα: this is grammatically admissible (see Winer, *Gr.* § 67. 1, p. 555), but exegetically unsatisfactory. On the use of ἔστιν with subjunct. (objective possibility; ‘experience will show whether they will abide’), see Hermann, *de Partic.* ἀν., II. 7, p. 97, and notes on *Gal.* i. 8. In applying these principles however, it must always be remembered that in the N. T. the use of ἔστιν with subj. has almost entirely absorbed that of εἰ with the opt.; see Green, *Gr.* p. 53. ἐν πίστει καὶ ἀγάπῃ] ‘in faith and love;’ sphere in which they were to continue. On the union of these terms, and the omission, but of course virtual inclusion, of ἐλπίς, compare Reuss, *Théol. Chrét.* IV. 22, Vol. II. p. 259. Πίστη here appropriately points, not

to ‘eheliche Treue,’ Huth., but to faith in the cardinal promise.

καὶ ἀγίασμῷ] ‘and holiness.’ ‘La sanctification est donc l'état normal du croyant, Rom. vi. 22, I Thess. iv. 3 sq.;’ Reuss, *Théol. Chrét.* IV. 16, Vol. II. p. 167. On σωφροσύνη, see notes on ver. 9.

CHAPTER III. I. Πιστὸς ὁ λόγος] ‘Faithful is the saying.’ ‘Hac veluti prefatiuncula attentionem captat,’ Justin. Chrys. refers this to what has *preceded* (comp. ch. iv. 9); the context however seems clearly to suggest that, as in ch. i. 15, the reference is to what follows. The reading ἀνθρώπινος (D<sup>1</sup> and a few Lat. Vv.) is of course of no critical value, but is interesting as seeming to hint at a Latin origin. In ch. i. 15, ‘humanus’ is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, *ad sensum* (hum. = benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and thence perhaps into the important Cod. Clarom. Charges of Latinisms (though by no means fully sustained) will be found in the *Edinburgh Rev.*, No. cxci.; see Tregelles, *Printed Text of N. T.* p. 199 sq.

ἐπισκοπῆς] ‘office of a bishop.’ Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (*Epist.* 73, *ad Ocean.* Vol. IV. p. 648), that in the Pastoral Epp. the terms ἐπίσκοπος and πρεσβύτερος are applied indifferently to the same persons; Pearson, *Vind. Ign.* XIII. p. 535 (A.-C. Libr.), Thordike, *Gov. of Churches*, III. 3, Vol. I. p. 9 (ib.). The first was borrowed

2 ὁρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον

from the Greeks (οἱ ταρ' Ἀθηναῖς εἰς τὰς ὑπηκόους πόλεις ἐπισκέψασθαι τὰ ταρ' ἐκάστους πεμπόμενοι, Suidas, s. v. ἐπίσκ., Dion. Hal. *Antiq.* II. 76; see Hooker, *Eccl. Pol.* VII. 2. 2, and exx. in Elsner, *Obs. Vol. II.* p. 293), and pointed to the office on the side of its *duties*: the second, which marked primarily the age of the occupant, was taken from the Jews (Hamm. on *Acts* xi. 30), and pointed to the office on the side of its *gravity* and *dignity*; comp. 1 Pet. v. 1, and see Neander, *Planting*, Vol. I. p. 143 (Bobn.). While this cannot be denied, it may be fairly urged on the other hand,—(1) that the *τροδύναμα* of the two words in the N. T. appears to be such, that while *πρεσβύτερος*, conjointly with *ἐπίσκοπος*, refers to what was subsequently the higher order, it is rarely used in the N. T. (comp. James v. 14?) to denote *specially* what was subsequently the lower; comp. Hammond, *Dissert.* IV. 6, Vol. IV. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an *ἐπίσκοπος* (Pearson, *Vind. Ign.* ch. XIII. 2); and (2) that there are indelible traces in the N. T. of an office (by whatever name called, ἄγγελος, κ.τ.λ.) which possibly first arising from a simple *προέδρα* in a board of *πρεσβύτεροι* (comp. Jerome on *Tit.* i. 5, Vol. IV. p. 413, ed. Ben.) grew under Apostolic sanction and by Apostolic *institution* into that of a single definite rulership ‘over a whole body ecclesiastical;’ see esp. Blunt, *Sketch of the Church*, Serm. I. p. 7 sq., and comp. Saravia, *de Divers. Grad.* ch. X. p. 11 sq. We may conclude by observing that the subsequent official distinction between the two orders (*traces* of which may be observed in these Epp.) has nowhere

been stated more ably than by Bp. Bilson, and consists in *two* prerogatives of the bishop, ‘singularity in succeeding, and superiority in ordaining,’ *Perpet. Gov.* XIII. p. 334 sq. (Oxf. 1842). Of the many treatises written on the whole subject, this latter work may be especially recommended to the student. Bilson is indeed, as Pearson (*Vind. Ign.* ch. III.) truly says, ‘vir magni in ecclesia nominis.’

*οὐρέγεται] seeketh after:* there is no idea of ‘ambitious seeking’ (De W.) couched in this word; it seems only to denote the definite character, and perhaps manifestation, of the desire, the ‘stretching out of the hands to receive,’ whether in a good (Heb. xi. 16), or in a bad (ch. vi. 10) application; comp. Wieseler, *Chronol.* p. 301, note. *ἔργον]* ‘work;’ not ‘bonam rem,’ Castal., but definitely ‘function,’ ‘occupation;’ comp. 2 Tim. iv. 5, and see notes on *Eph.* iv. 12. On the subject of this and the following verses, see a disc. by Bp. Kennett (Lond. 1706).

2. *οὖν] then;* continuation slightly predominating over retrospect; comp. Donakds. *Gr.* § 604. The proper collective sense of this particle (Klotz, *Devar.* Vol. II. p. 717) may however be clearly traced in the reference to the foregoing words, *καλοῦ ἔργου*: so, with his usual acuteness, Bengel, ‘bonum negotium bonis committendum.’

*τὸν ἐπίσκοπον]* ‘every bishop’ or (according to our idiom) ‘a bishop;’ the article is not due so much to the implication of *ἐπίσκ.* in *ἐπίσκοπῆς* (ver. 1; comp. Green, *Gr.* p. 140), as to the generic way in which the subject is presented; comp. Middleton, *Art.* III. 2. 1, notes on *Gal.* iii. 20. Huther here calls attention to two facts in relation to *ἐπίσκ.* (1) That

*ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώ-*

except here and Tit. i. 7, St Paul only uses the term *once*, Phil. i. 1; we ought probably to add Acts xx. 28: (2) That the singular is used here, and still more noticeably in Tit. l. c. where *πρεσβύτεροι* had just preceded. Of these two points, (1) seems to be referable to the later date, as well as to the different subject of these Epp.; (2) to the desire of the Apostle to give his instructions their broadest application by this generic use of the article.

*ἀνεπίλημπτον* [‘irreproachable,’ ‘in reprehensible,’ Vulg., Clarom.; *ἄμεμπτον*, ἀκατάγνωστον, Hesych.] There seems no authority for regarding *ἀνεπίλ.* as ‘an agonistic term’ (Bloomf., Peile); it appears only used in an ethical sense, as ‘qui nullum in agendo locum dat reprehensionis’ (Tittm.; μὴ παρέχων κατηγορίας ἀφορμήν, Schol. Thucyd. v. 17), and differs from *ἄμεμπτος* as implying, not ‘qui non reprehenditur,’ but ‘qui non dignus est reprehensione, etiamsi reprehendatur;’ see Tittm. *Synon.* I. p. 30. Hence its union with *ἄσπιλος*, ch. vi. 14, and with *καθαρός*, Lucian, *Pisc.* 8; comp. Polyb. *Hist.* xxx. 7, 6, where however the sense seems to be simply privative: see further exx. in Elsner, and Suicer, *Thesaur.* s.v. *μιᾶς γυναικὸς ἄνδρα*] ‘a husband of one wife.’ These much-contested words have been explained in three ways; (a) in reference to any deviation from morality in respect of marriage, ‘whether by concubinage, polygamy, or improper second marriages’ [comp. 1 Cor. vii. 2], Matthies; so appy. Theod., τὸν μιᾶς μηνη γυναικὶ συνοικοῦντα σωφρόνως: (b) contemporaneous polygamy, which at that time still seems to have prevailed among the Jews, Joseph. *Ant.* xvii. 1. 2, πάτριον γὰρ ἐν ταῦτῷ πλείστιν ἦμὲν

*συνοικεῖν*; Justin Mart. *Trypho*, § 134: so Calv., Beng., al.: (c) successive polygamy, whether (a) specially, after divorce, Hamm., Suicer (*Thesaur.* s.v. *διγαμία*); or (β) generally, after loss of first wife *however happening*, Fell, and appy. Huth., Wiesing., al. Of these (a) is clearly too undefined; (b) involves an opposition to the corresponding expression in ch. v. 9; (c. a) is plausible, but when we consider the unrestrictedness of the formula,—the opinions of the most ancient writers (Hermas, *Past.* Mand. IV. 1, Tertull. *de Monogam.* cap. 12, Athenagoras, *Legat.* p. 37, ed. Morell, 1636, Origen, in *Lucam.* XVII. Vol. III. p. 953, ed. Delarue; see Heydenr. p. 166 sq., Coteler’s note on Herm. l.c.),—the decisions of some councils, e.g. Neocæs. (A.D. 314) Can. 3, 7, and the guarded language of even Laod. (A.D. 363?) Can. 1,—the hint afforded by paganism in the case of the woman (‘univira’),—and lastly, the propriety in the particular cases of *ἐπίσκοποι* and *διάκονοι* (ver. 8) of a greater temperance (mox *νηφάλιον*, *σώφρονα*) and a manifestation of that *περὶ τὸν ἔνα γάμον σεμνότης* (Clem. Alex. *Strom.* III. 1, Vol. I. p. 511, Potter) which is not unnoticed in Scripture (Luke ii. 36, 37), we decide in favour of (c. β), and consider the Apostle to declare the contraction of a *second marriage* to be a disqualification for the office of an *ἐπίσκοπος*, or *διάκονος*. The position of Bretschn., that the text implies a bishop *should be married* (so Maurice, *Unity*, p. 632), does not deserve the confutation of Winer, *Gr.* § 18. 9, p. 107, note.

*νηφάλιον*] ‘sober,’—either in a metaphorical sense (*σώφρων*, Suidas), as the associated epithets and the use of *νήφω* in good Greek (e.g. Xen. *Conviv.*

3 φρονα, κόσμιον, φιλόξενον, διδακτικόν, μὴ πάροινον,  
4 μὴ πλήκτην, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, τοῦ

VIII. 21) will certainly warrant, or perhaps more probably (as μὴ πάροινον, ver. 3, is not a mere synonym, see notes) in its *usual* and *literal* meaning. Νήφεων (*γρηγορεῖν, σωφρονεῖν βίω*, Hesych.) indeed occurs six times in the N. T. (1 Thess. v. 6, 8, 2 Tim. iv. 5, 1 Pet. i. 13, iv. 7, v. 8), and in all, except perhaps 1 Thess. l.c., is used metaphorically; as however the adj. both in ver. 11 (see notes) and appy. Tit. ii. 2 is used in its literal meaning, it seems better to preserve that meaning in the present case; so De W., but doubtfully, for see ib. on *Tit. l.c.* Under any circumstances the derivative translation 'vigilant,' Auth. (*διεγγερμένος*, Theod.), though possibly defensible in the verb (see *Etym. M.* s. v. *νήφεων*), is a needless and doubtful extension of the primary meaning: on the derivation, see notes on 2 Tim. iv. 5.

**σώφρονα, κόσμιον** 'sober-minded or discreet, orderly.' The second epithet here points to the outward exhibition of the inward virtue implied in the first,—ώστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην, Theod.: see notes on ch. ii. 9.

**φιλόξενον]** See notes on *Tit. i. 8.*

**διδακτικόν** 'apt to teach,' Auth., 'lehrhaftig,' Luther; not only 'able to teach' (Theod.; comp. Tit. i. 9), but, in accordance with the connexion in 2 Tim. ii. 24, 'ready to teach,' 'skilled in teaching,' **άλεύ** [doctor] Syr.; τὸ δὲ μάλιστα χαρακτήριζον τὸν ἐπίσκοπον τὸ διδάσκειν ἐστίν, Theoph.; see Suicer, *Thesaur.* s. v. Vol. I. p. 900, comp. Hofmann, *Schriflb.* Vol. II. 2, p. 253. On the qualitative termination -κός, see Donalds, *Cratyl.* § 254, p. 454.

**3. πάροινον]** 'violent over wine,'

Tit. i. 7; not simply synonymous with φίλοινον or with οὐνω πολλῷ προσέχοντα, ch. iii. 8 (Ziegler, *de Episc.* p. 350), but including drunkenness and its manifestations: so appy. Syr.

**πλήκτην** ['a transgressor over wine,' Etheridge, not 'sextator vini,' Schaaf; see Michaelis in *Cast. Lex.*, and comp. Heb. x. 28 Syr.]; comp. Chrys., τὸν ὑβριστήν, τὸν αὐθάδη, who however puts too much out of sight the origin, *οἶνος*: comp. *παροινός* Arist. *Acharn.* 981, and the copious lists of exx. in Krebs, *Obs.* p. 352, Loesner, *Obs.* p. 396. The simple state is marked by μέθυσος (1 Cor. v. 11, vi. 10), the exhibitions of it by πάροινος; τὸ παροινεῖν ἐκ τοῦ μεθύειν γίγνεται, Athen. x. § 62, p. 444.

**πλήκτην]** 'a striker,' Tit. i. 7; one of the specific exhibitions of παροινία. Chrys. and Theod. (comp. also Kypke, *Obs.* Vol. II. p. 356) give this word too wide a reference (πλήκτειν τῶν ἀδελφῶν τὴν συνείδησιν). Its connexion both here and *Tit. l.c.* certainly seems to suggest the simple and strict meaning; see Suicer, *Thesaur.* s. v. Vol. II. p. 751, where both meanings are noticed.

**ἐπιεικῆ, ἄμαχον]** 'forbearing, not contentious,' Tit. iii. 2, but in a reversed order; generic opposites to the two preceding terms. The force of ἐπιεικῆς is here illustrated by the associated adj.; the ἄμαχος is the man who is not aggressive (Beng. on *Tit. l.c.*) or pugnacious, who does not contend; the ἐπιεικῆς goes further, and is not only passively non-contentious, but actively considerate and forbearing, waving even just legal redress, ἔλαττωτικὸς καίπερ ἔχων τὸν νόμον βοηθόν, Aristot. *Eth. Nicom.* v. 14. The former word is also illus-

*ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος, (εἰ δέ τις τοῦ ἰδίου οἴκου 5 προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;)* μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ δια-

trated by Trench, *Synon.* § 43: the derivation, it need hardly be said, is not from *εἴκω* but from *εἴκει*; see Rost u. Palm, *Lex.* s. v.

**ἀφιλάργυρον** ‘not a lover of money;’ only here and *Heb.* xiii. 5. This epithet is not under the vinculum of *ἀλλά*, but is co-ordinate with the first two negative predicates, and *perhaps* has a retrospective reference to *φιλόξενον* (*Theoph.*). On the distinction between *φιλαργυρά* (‘avarice’) and *πλεονεξία* (‘covetousness’), see Trench, *Synon.* § 24.

4. **τοῦ ἰδίου** ‘his own,’ emphatic, and in prospective antithesis to *Θεοῦ*, ver. 5. On the use of *ἴδιος* in the N.T., see notes on *Eph.* v. 22, and on its derivation (from pronoun *ἴ*), comp. Donalds, *Cratyl.* § 139, 152.

**ἐν ὑποταγῇ** is not to be connected closely with *ἔχοντα* (*Matth.*), but appended to *τέκνα ἔχοντα*, and is thus a kind of adjectival clause specifying the moral sphere in which they were to move; see ch. ii. 9, and notes *in loc.* If the part. had been used, though the meaning would have been nearly the same, the idea presented to the mind would have been different: in the one case subjection would have been noticed as a kind of attribute, in the present case it is represented as the moral element with which they were surrounded. The transition from *actual* (*Luke* vii. 25) to *figurative* environment (*Matth.* vi. 29), and thence to deportment (ch. ii. 9), or, as here, to moral conditions, seems easy and natural.

**μετὰ πάσης κ.τ.λ.]** ‘with all gravity:’ closely connected with *ὑποταγῇ*, specifying the attend-

ant grace with which their obedience was to be accompanied; see notes on ch. ii. 2.

5. **εἰ δέ τις...οὐκ οἶδεν]** ‘but if any man knows not (how);’ contrasted parenthetical clause (*Winer, Gr.* § 53. 2. b, p. 401), serving to establish the reasonableness and justice of the requisition, *τοῦ ἰδίου κ.τ.λ.*; the argument, as Huther observes, is ‘a minori ad majus.’

It is perhaps scarcely necessary to remark that there is no irregularity in the present use of *εἰ οὐ*: ‘οὐ arctissime conjungi cum verbo [not always necessarily a verb; comp. Schaefer, *Demosth.* Vol. III. p. 288] debet, ita ut hoc verbo conjunctum unam notionem constituat, cuiusmodi est οὐκ οἶδα nescio,’ Hermann, *Viger.* No. 309. This seems more simple than to refer it here, with Green (*Gr.* p. 119), to any especial gravity or earnestness of tone. The use of *εἰ οὐ* in the N.T. is noticeably frequent; see exx. in *Winer, Gr.* § 55. 2, p. 423 sq., and for a copious list of exx., principally from later writers, Gayler, *Part. Neg.* v. p. 99 sq.

**ἐπιμελήσεται]** ‘can he take charge;’ ethical future, involving the notion of ‘ability,’ ‘possibility;’ *πῶς δυνήσεται;* Chrys.; see *Winer, Gr.* § 40. 6, p. 250, Thiersch, *de Pent.* III. 11. d, p. 159, and notes on *Gal.* vi. 5. Similar uses of *ἐπιμελεῖσθαι*, ‘curam gerere,’ scil. ‘saluti alicuius prospicere’ (Bretschn.; comp. *Luke* x. 35), are cited by Raphael *in loc.*

6. **μὴ νεόφυτον]** ‘not a recent convert’ (*τὸν νεοκατήχητον*, Chrys., *τὸν εὐθὺς πεπιστευκότα*, *Theod.*), rendered somewhat paraphrastically in Syr.

7 βόλου. δεῖ δέ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν

### σιβόλοις [puer discipulatu

suo]: the word is copiously illustrated by Suicer, *Thesaur.* Vol. II. p. 395. This and the following qualification are not specified in the parallel passage, Tit. i. 6 sq.: there is however surely no reason for drawing from the present restriction any unfavourable inferences against the authenticity of this Ep.; see Schleierm. *über 1 Tim.* p. 46. If the later date of the Ep. be admitted, Christianity would have been long enough established at Ephesus to make such a regulation natural and easy to be complied with: see Wiesing. *in loc.*

τυφωθεῖς]  
'besotted, or clouded, with pride,' only here, ch. vi. 4, and 2 Tim. iii. 4. Both the derivation [ΘΤΠ-, τύφω, Benfey, Vol. II. p. 275, less probably τυφώς, Harpoer. 175, 16] and the combinations in which τυφώ is used (*e. g.* Polyb. *Hist.* III. 81. 1, ἀγνοεῖ καὶ τετύφωται; sim. Demosth. *Fals. Leg.* p. 409, μαίνομαι καὶ τετύφωμαι; ib. *Phil.* III. p. 116, ληρεῖν καὶ τετυφώσθαι; Lucian, *Nigrin.* 1, ἀνοήτου τε καὶ τετυφωμένου, &c.) seem to show that the idea of a 'beclouded' and 'stupid' state of mind must be associated with that of pride. *Obnubilation*, however produced, seems the primary notion; that produced by pride or vanity (*κενοδοξήσας*, Coray) the more usual application: so Hesychius, τύφος· ἀλαζονεία, ἔπαρσις, κενοδοξία; comp. Philo, *Migr. Abrah.* § 24, Vol. I. p. 457 (ed. Mang.), τύφου καὶ ἀπαίδενσας καὶ ἀλαζονεῖς γέμοντες. κρίμα τοῦ διαβόλου]  
'judgment of the devil.' The meaning of these words is somewhat doubtful. As κρίμα, though never *per se* anything else than *judicium*, will still admit of some modification in meaning from the context (comp. Fritz. *Rom.* ii. 3,

Vol. I. p. 94), διαβόλον may be either (a) gen. *subjecti*, 'the accusing judgment of the devil' (Matth., Huther); or (b) gen. *objecti*, 'the judgment passed upon the devil.' In the former case κρίμα has more the meaning of 'criminatio' (Beza), in the latter of 'condemnatio' (Coray, al.). As the gen. διαβόλον in the next verse is clearly *subjecti*, *interpr.* (a) is certainly very plausible. Still as there is no satisfactory instance of an approach to that meaning in the N. T.,—as κρίμα seems naturally to point to God (Rom. ii. 2),—as it is elsewhere found only with a gen. *objecti* (Rom. iii. 8, Rev. xvii. 1; xviii. 20 is a peculiar use),—and as the position of τοῦ διαβ. does not seem here to imply so close a union between the substantives as in ver. 7, we decide, with Chrys. and nearly all the ancient interpreters, in favour of (b), or the gen. *objecti*. Matthies urges against this the excess of lapse which would thus be implied; the force of the allusion must however be looked for, not in the extent of the fall, but in the similarity of the circumstances: the devil was once a ministering spirit of God, but by insensate pride fell from his hierarchy; comp. Jude 6, and Suicer, *Thesaur.* s. v. διάβολος, Vol. I. p. 851. On the meaning and use of διάβ. see notes on *Eph.* iv. 27; the translation 'calumniator' (Grinf. on ver. 7, al.) is not consistent with its use in the N.T.

7. δὲ καὶ] 'But, instead of being a νέοβυτος, one of whose behaviour in his new faith little can be known, he must have a good testimony (not only from those within the Church, but) also from those without.'

ἀπὸ τῶν ἔξωθεν] 'from those without,' the prep. certainly not implying 'among' (Conyb.), but correctly mark-

*ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.*

The deacons must also be similarly irreproachable, and of good report; the deaconesses too must be faithful.

*Διακόνους ὡσαύτως σεμνούς, μὴ δι- 8 λόγους, μὴ οὖν ω πολλῷ προσέχοντας, μὴ*

ing the source from which the testimony emanates: on the distinction between *ἀπό* and *παρά*, esp. with verbs of 'receiving,' see Winer, *Gr.* § 47. a, p. 331, note. *Oi ἔξωθεν* (in other places *oi ἔξω*, 1 Cor. v. 12, 13, Col. iv.

5, 1 Thess. iv. 12), like the Jewish *מִנְגַּדְלָה*, is the regular designation for all not Christians, all those who were not *οἰκεῖοι τῆς πίστεως* (Gal. vi. 10); see Kypke, *Obs.* Vol. II. p. 198, and the Rabbinical citations in Schoettg. *Hor. Hebr.* (on 1 Cor. l. c.) Vol. I. p. 600.

*ὀνειδισμὸν κ.τ.λ.]*

'reproach, and (what is sure to follow) the snare of the devil;' the absence of the article before *παγίδα* being perhaps due to the preposition; comp. Winer, *Gr.* § 19. 2, p. 114. The exact connexion is somewhat doubtful, as the gen. may depend (a) on both, or (b) only on the last of the two substantives. The omission of the prep. before *παγίδα* (*De W.*) is an argument in favour of (a); the isolated position however of *ὄνειδ.* and the connexion of thought in ch. v. 14, 15, seem to preponderate in favour of (b), *ὄνειδ.* being thus absolute, and referring to 'the reproachful comments and judgment,' whether of those without (Chrys.) or within the Church. On the termination *-σ)μος* (action of the verb proceeding from the subject) and its prevalence in later Greek, see Lobeck, *Phryn.* p. 511; comp. Donalds. *Cratyl.* § 253, p. 420. The expression *παγίς τοῦ διαβ.* ('snare laid by the devil;') appy. gen. *originis*, contrast ver. 6), occurs again 2 Tim. ii. 26; so similarly 1 Tim. vi. 9. It is here added to *ὄνειδ.*, not epexegetically (*τὸ*

*εἰς σκάνδαλον προκείθαι πολλῶν παγίς* ἔστι διαβ. Theoph.), but rather as marking the temptations that will be sure to follow the loss of character; '*quid spei restat ubi nullus est pec- candi pudor?*' Calv.

8. *Διακόνους*] 'Deacons;' only used again by St Paul in this special sense Phil. i. 1, and (fem.) Rom. xvi. 1, though appy. alluded to Rom. xii. 7, 1 Cor. xii. 28 (*ἀντιλήψεις*), and perhaps 1 Pet. iv. 11. The office of *διάκονος* (*δάήκω* Buttm. *Lexil.* § 40), originally that of an *almoner* of the Church (Acts vi. 1 sq.), gradually developed into that of an *assistant* (1 Cor. l. c.) and *subordinate* to the *presbyters* (Rothe, *Anfänge*, § 23, p. 166 sq.): their fundamental employment however still remained to them; hence the appropriateness of the caution, *μὴ αἰσχρο- κερδεῖς*, Neander, *Planting*, Vol. I. p. 34 sq. (Bohn). On the duties of the office, see esp. Bingham, *Antiq.* Book II. 20. 1 sq., Suicer, *Thesaur.* s. v. Vol. I. p. 869 sq., and Thomassin, *Discipl. Eccl.* Part I. 2. 29 sq.

*ώσαύτως*] 'in like manner,' as the foregoing class included in the *τὸν ἐπίσκοπον*, ver. 2: it was not to be *ώς ἑτέρως* (Arist. *Elench. Soph.* 7) in any of the necessary qualifications for the office of a deacon, but *ώσαύτως* as in the case of the bishops. It need scarcely be added that the *δεῖ εἶναι* of the preceding verses must be supplied in the present member.

*διλόγους*] 'double tongued,' Auth., 'speaking doubly,' Syr.: *ἄπαξ λεγόμ.*; mentioned in Poll. *Onomast.* II. 118. The meaning is rightly given by Theod. *ἑτερα μὲν τούτῳ ἑτερα δὲ ἐκείνῳ λέ-*

γοντες. Grinfield (*Schol. Hell.*) compares διγλωσσος, *Prov. xi. 13*, Barnab. *Epist. 19* (Hefele): add διχόμυθος Eurip. *Orest. 890*.

**[προσέχοντας]** ‘giving (themselves) up to;’ *προσέχειν* thus used is more commonly found with abstract nouns, e. g. ἀναγώσει, ch. iv. 13, δικαιοσύνη, *Job xxvii. 6*. Here however οὐνος πολὺς (and so probably θυσιαστήριον, *Heb. vii. 13*, comp. θάλασσα, *Plut. Thes. 17*) approaches somewhat to the nature of an abstract noun. This verb is only used by St Paul in the Pastoral Epp.; comp. however *Acts xx. 28*.

**αἰσχροκερδεῖς** ‘greedy of base gains;’ only here and *Tit. i. 7*. The adverb occurs 1 *Pet. v. 2*. As in all these cases the term is in connexion with an office in the Church, it seems most natural (with Huther) to refer it, not to gains from unclean (comp. Syr.) or disgraceful actions (Theod.), but to dishonesty with the alms of the Church, or any abuse of a spiritual office for purposes of gain; comp. *Tit. i. 11*.

**[ἔχοντας]** ‘having,’ or (in the common ethical sense, Crabb, *Synon.* p. 252, ed. 1826) ‘holding,’ Auth. ‘behaltend,’ De Wette: not for κατέχοντας, Grot., a meaning more strong than the context requires and the use of the simple form will justify; see notes on ch. i. 19. The emphasis falls on ἐν καθ. συνειδ., not on the participle. **τὸ μυστ. τῆς πίστεως** ‘the mystery of the faith.’ Owing to the different shades of meaning which *μυστήριον* bears, the genitive in connexion with it does not always admit the same explanation; see notes on *Eph. i. 9*, iii. 4, vi. 19. Here *πίστεως* is appy. a pure possessive gen.; it was not merely that *about* which the *μυστ.* turned (gen. *objecti*, *Eph. i. 9*), nor the

subject of it (gen. of *content*; this would tend to give *πίστεις* an objective meaning, comp. exx. in Bernhardy, *Synt.* III. 44, p. 161), nor exactly the substance of the *μυστ.* (gen. *materiæ*, Eph. iii. 4), but rather that to which the *μυστήριον* appertained: the truth, hitherto not comprehensible, but now revealed to man, was the *property, object, of faith*, that on which faith exercised itself. So very similarly ver. 16, **τὸ μυστ. τῆς εὐερβελεᾶς**, ‘the mystery which belonged to, was the object contemplated by, godliness; the hidden truth which was the basis of all practical piety.’ see Tittmann, *Synon.* I. p. 147, and comp. Reuss, *Théol.* IV. 9, Vol. II. p. 89. **Πίστεις** is faith considered subjectively; not objective faith (‘doctrina fidei’), a very doubtful meaning in the N. T.: see notes on *Gal. i. 24*. On the meaning of *μυστήριον*, see Sanderson, *Serm. 9* (ad Aul.), Vol. I. p. 227 (Jacobs.), and the notes on *Eph. v. 32*.

**[ἐν καθαρῷ συνειδ.]** Emphatic; defining the ‘ratio habendi,’ and in close connexion with the participle: the *καθαρὸς συνειδ.* was to be, as it were, the enshowering principle, see 2 *Tim. i. 13*. On *συνειδ.* see notes on ch. i. 5.

**19. καὶ οὗτοι δὲ]** ‘And these also,’ ‘and these moreover;’ comp. 2 *Tim.* iii. 12, **καὶ πάντες δὲ οἱ θέλοντες κ.τ.λ.** These words (appy. not clearly understood by Huther) admit only of one explanation. In the formula *καὶ...δὲ* like the Latin ‘et...vero,’ or the ‘et...autem’ of Plautus (see Hand, *Tur-sell.* Vol. I. p. 588), while each particle retains its proper force, both together often have ‘notionis quandam consociationem;’ see Klotz, *Derar.* Vol. II. p. 645. Thus while *καὶ* connects or enhances, and *δὲ* contrasts, the union

*τον, εἰτα διακονεῖτωσαν ἀνέγκλητοι ὅντες. γυναικας 11*

of the two frequently causes δὲ to revert from its more marked to its primary and less marked oppositional force, ‘in the second place’ (comp. Donalds. *Cratyl.* § 155), so that the whole formula has more of an *adjunctive* character, and only retains enough of a retrospective opposition to define more sharply, expand, or strengthen, the tenor of the preceding words. Speaking roughly we might say, ‘καὶ conjungit, δὲ intendit;’ the true rationale however of the construction is best seen when μὲν is found in the preceding clause, e.g. Xen. *Cyrop.* vii. 1. 30, compare Acts iii. 22, 24. The formula then may be translated with sufficient accuracy, ‘and...also,’ ‘and...too,’ the translation slightly varying according as the *copulative* or *ascensive* force of καὶ is most predominant. In Homer καὶ δὲ is found united, in subsequent writers one or more words are interpolated; see Hartung, *Partik.* δέ, 5, 2, 3, Vol. I. p. 181 sq., Lücke on 1 John i. 3, and comp. Matth. Gr. § 616. St Paul’s use of it is not confined to these Epp. (Huther), for see Rom. xi. 23. It is used indeed by every writer in the N. T. except St James and St Jude, principally by St Luke and St John, the latter of whom always uses it with emphasis; in several instances however (e.g. Luke x. 8, John vi. 51), owing probably to ignorance of its true meaning, MSS. of some weight omit δέ.

**δοκιμαζέσθωσαν** ‘let them be proved,’ not formally, by Timothy or the elderhood (De W. compares *Constit. Apost.* VIII. 4), but generally by the community at large among which they were to minister. The qualifications were principally of a character that could be recognized without any for-

mal investigation. **ἀνέγκλητοι** ὅντες] ‘being unaccused,’ ‘having no charge laid against them,’ i.e. provided they are found so; conditional use of the participle (Donalds. Gr. § 505) specifying the limitations and conditions under which they were to undertake the duties of the office; comp. Schmalfeld, *Synt.* § 207. 5. On the distinction between ἀνέγκλητος (‘qui non accusatus est’) and ἀνεπιλημπτος (‘in quo nulla justa causa sit reprehensionis’), see Tittm. *Synon.* I. p. 31, and comp. Tit. i. 6.

11. **γυναικας ὠσαύτως**] ‘Women in like manner, when engaged in the same office.’ It is somewhat difficult to decide whether, with the Greek commentators and others, we are here to understand by γυναικας (a) wives of the deacons, Auth., Coray, Huth, and as dependent in structure on ἔχοντας, Beng.; or (b) deaconesses proper, γυναικες being used rather than διάκονοι (fem.), Rom. xvi. 1, to prevent confusion with masc. The other possible interpr. ‘wives of deacons and ἐπίσκοποι.’ (Beza, Wieseler, *Chronol.* p. 309) does not suit the context, which turns only on διάκονοι; obs. ver. 12. Huther defends (a) on the ground that in one part of the deacon’s office (care of sick and destitute) their wives might be fittingly associated with them. This is plausible; when however we observe the difference of class to which ὠσαύτως seems to point (ver. 8, ch. ii. 9, Tit. ii. 3, 6),—the omission of αὐτῶς,—the order and parallelism of qualifications in ver. 8 and 11, coupled with the suitable change of διλόγοις to διαβόλοις, and the substitution of πιστὰς ἐν πᾶσι for the more specific αἰσχροκ. (deaconesses were probably almoners, Coteler, *Const. Apost.* III. 15, but in a much less degree), — the

ώσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν  
 12 πᾶσιν. διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων  
 13 καλῶς προϊστάμενοι καὶ τῶν ἴδιων οἰκων. οἱ γὰρ καλῶς  
 διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται καὶ  
 πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

absence of any notice of the wives of *ἐπίσκοποι*,—and lastly the omission of any special notice of *domestic* duties, though it follows (ver. 12) in the case of the men, we can scarcely avoid deciding, with Chrys., most ancient and several modern expositors (Wies., Alf., Wordsw., al.), that (b) ‘*diaconissæ*’ are here alluded to. On the duties of the office, see Bingham, *Antiq.* II. 22, 8sq., Suicer, *Thesaur.* s. v. Vol. I. p. 864, Heizog, *Real-Encycl.* s. v. Vol. III. p. 368, the special treatise of Ziegler, *de Diacon. et Diaconiss.* Witeb. 1678, and the good article in the *Quarterly Review* for Oct. 1860.

**διαβόλους**] ‘*slanderous*,’ ‘*truducers*,’ *καταλάλους*, Theoph.; only in the Past. Epp.: twice in reference to *women*, here and Tit. ii. 3; once in ref. to *men*, 2 Tim. iii. 3. See the useful article on the word in Suicer, *Thesaur.* Vol. I. p. 848 sq.

**νηφαλίους κ.τ.λ.**] ‘*sober, faithful in all things.*’ The evident parallelism between the qualifications in ver. 8, and the present, seems to imply that *νηφάλιος* has its literal meaning; see notes on ver. 2. The last qualification, *πιστὰς ἐν πᾶσιν*, is stated very generally; it of course does not preclude a ref. to domestic calls and cares (see Huther), but it certainly seems far more applicable to ecclesiastical duties.

12. **διάκονοι κ.τ.λ.**] Exactly the same qualifications in respect of their domestic relations required in the *διάκονοι* as in the *ἐπίσκοπος*: see notes on ver. 2.

13. **γάρ**] The importance of the

office is a sufficient warrant for the reasonableness of the preceding requisitions.

**βαθμὸν...καλόν**] ‘*a good degree*,’ Auth., Arm. *Βαθμὸς*, a *ἀπ.* λεγόμ. in N. T. (*not* an Ionic form of *βασμός*, Mack, but the very reverse: comp. *ἀριθμός*, *ἀρθμός*, and Donalds. *Cratyl.* § 253), has received three different explanations; either (a) ‘*an (ecclesiastical) step*,’ in reference to an advance to a higher spiritual office, *Æth.*, *Jer.*, and appy. Chrys., al.; (b) ‘*a post*,’ in reference to the honourable position a deacon occupied in the Church, Matth., Huther; (c) ‘*a degree*,’ in reference to the judgment of God, and to their reward *ἐν τῷ μελλοντὶ βίῳ*, Theod., De Wette, al. Of these (a) appears to be on exegetical grounds clearly untenable (opp. to Wordsw.); for surely such a ground of encouragement as ecclesiastical promotion (were this even historically demonstrable, which is appy. not the case in the first two centuries) seems strangely out of place in St Paul’s mouth, and preserves no harmony with the subsequent words. Against (b) the aor. *διάκονοι*. is not fairly conclusive, as it may admit a reference not necessarily to a *remote*, but to an *immediate* past; the *περιποίησις* of a good position would naturally ensue after *some* discharge of the *διάκονα*. The associated clause however, and the use of the term *παρρησία*, especially with its modal adjunct *ἐν πίστει κ.τ.λ.*, both seem so little in harmony with this ecclesiastical reference, while on the other hand they point so very natu-

I write this to guard thy conduct in the church of the living God; verily great is the mystery of godliness.

Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν 14  
πρός σε τάχιον ἐὰν δὲ βραδύνω, ἵνα 15

rally to the position of the Christian with respect to God (see notes on *Eph.* iii. 12, and comp. *Heb.* iv. 16, *1 John* ii. 28, iii. 21), and derive so very plausible a support from the appy. parallel passage, ch. vi. 19, that we decide somewhat unhesitatingly in favour of (c), and refer  $\beta\alpha\theta\mu\delta$ s to the step or *degree* which a faithful discharge of the *diakonia* would gain in the eyes of God.

ἐαυτοῖς...περιποιοῦνται] ‘acquire, obtain for themselves,—only here and *Acts* xx. 28 (a speech of St Paul’s); compare also *1 Thess.* v. 9, περιποίησω σωτηρίας, which seems indirectly to yield considerable support to the foregoing interpretation of  $\beta\alpha\theta\mu\delta\tau\upsilon$ . For exx. of the reflexive pronoun with middle verbs, see Winer, *Gr.* § 38. 6, p. 230. The insertion here perhaps makes the personal reference a little more certain and definite: the duties of the deacon had commonly reference to others.

$\pi\alpha\beta\dot{\rho}\eta\sigma\zeta\tau\upsilon$ ]

‘boldness,’ ‘fiduciam,’ Vulg., Clarom.; properly ‘openness’ of (*Mark* viii. 32, al., and frequently in *St John*) or ‘boldness of speech’ (*Acts* iv. 13), and thence derivatively that ‘confidence and boldness of spirit’ (*ἀδεια*, Suidas) with which the believer is permitted and encouraged (*Heb.* iv. 16) to approach his heavenly Father; *1 John* ii. 28, iii. 21, &c. The use of  $\pi\alpha\beta\dot{\rho}\delta$  in reference to the final reward is clearly evinced in *1 John* iv. 17. Huther urges that this derivative meaning always arises from, and is marked by, its concomitants,  $\pi\rho\delta\tau\omega\theta\epsilon\nu$ , *i. John* iii. 21, &c. Here  $\delta\pi\sigma\tau\epsilon\kappa.\tau.\lambda.$  does seem such an adjunct; at any rate *2 Cor.* vii. 4 (adduced by Huther), where there is no similar addition, cannot plausibly be

compared with the present case: see De Wette in loc., whose note on this passage is full and explicit.

ἐν πίστει κ.τ.λ.] ‘in faith which is in Christ J.’ By the insertion of the article (comp. ch. i. 14, *2 Tim.* i. 13, iii. 15, al.) two moments of thought are expressed, the latter of which explains and enhances the former: ‘in fide ( $\pi\iota\sigma\tau\epsilon\iota$  was the foundation, substratum, of the  $\pi\alpha\beta\dot{\rho}\delta$ ), edque in Chr. Jes. collocatā,’ see Fritz. *Rom.* iii. 25, Vol. I. p. 195. The article is not uncommonly omitted (*Gal.* iii. 26, *Eph.* i. 15, *Col.* i. 4) on the principle explained in notes on *Eph.* i. 15. On the meaning of  $\pi\iota\sigma\tau\epsilon\iota\epsilon\nu$ , comp. notes on ch. i. 16.

14. Ταῦτα] ‘These things,’ not ‘totam epistolam,’ Beng., but more probably ‘these foregoing brief directions,’ Hamm. If St Paul had here adopted the epistolary aorist (comp. notes on *Gal.* vi. 11), the latter reference would have been nearly certain. The use of the present leaves it more doubtful, and bids us look to the context; this (comp. ver. 15) certainly seems to limit  $\tau\alpha\tau\alpha$  to ‘superiora illa de Episcoporum Diaconorumque officiis,’ Goth. ap. Pol. *Syn.* On the uses of  $\gamma\rho\delta\phi\omega$  and  $\xi\gamma\rho\alpha\psi\alpha$ , see Winer, *Gr.* § 40. 5, p. 249.

$\epsilon\lambda\pi[\zeta\omega\tau]$

‘hoping,’ or more definitely, ‘though I hope,’ the part having its concessive force; see Donalds. *Gr.* § 621. The actual reason of his writing is implied in the following verse, *ἵνα εἰδύῃς κ.τ.λ.* τάχιον] ‘more quickly,’ not, on the one hand, ‘compar. absoluti loco positum’ (Beza; *τάχιστα*, Coray), nor, on the other, with marked compar. force, ‘sooner than thou wilt need these instructions’ (Winer, *Gr.* § 35. 4, p. 217), but probably with a more suppressed

εἰδῆς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἔστιν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἐδραίωμα τῆς ἀλη-

compar. reference, 'sooner than these instructions presuppose,' 'sooner than I anticipate.' Such comparatives often refer to the suppressed feelings of the subject; comp. Theano, *ad Eubul.* p. 86 (ed. Gale), *παιδίον, ἐν μὴ τάχιον φάγη, κλάει.* The reading *ἐν τάχει* (*Lachm.*, with ACD<sup>1</sup>) seems only an explanatory gloss.

15. **βραδύνω**] 'I should tarry,' only here and 2 Pet. iii. 9. Wieseler (*Chronol.* p. 315) refers this to the possibility of the Apostle's journey, perhaps to Crete (p. 347), or to some place he had not included in his original plan. This tacitly involves the supposition that the Epistle was written in the period included in the Acts,—which however (see notes on ch. i. 3) does not seem probable.

**οἴκῳ Θεοῦ**] 'the house of God;' *οἴκῳ* being anarthrous either owing to the prep. (Winer, *Gr.* § 19. 2, p. 114) or the anarthrous gen. which follows; comp. Middleton, *Gr. Art.* III. 3. 6. This appellation, derived from the Old Test.; where it denotes *primarily* the temple (2 Chron. v. 14, Ezra v. 16, al., comp. Matth. xxi. 13) and *secondarily* the covenant-people (Numb. xii. 7, Hosea viii. 1), those among whom God specially dwelt, is suitably applied in the N. T. to the Church,—either viewed as the spiritual building which rests on Christ as the cornerstone (Eph. ii. 20), or as the true temple in which Christ is the true High Priest (Heb. iii. 6, 1 Pet. iv. 17); see Ebrard, *Dogmatik*, § 468, Vol. II. p. 395.

**ἀναστρέφεσθαι**] 'walk, have (thy) conversation in.'

It is doubtful whether this verb is to be taken (a) absolutely, 'how men ought to walk,' Peile, Huther, al.; or (b) specially, with reference to

Timothy, 'how thou oughtest to walk,' Auth., De W., al. Huther urges against (b) that in what precedes Timothy has no active course assigned to him, but rather the supervision of it in others; as however *ἀναστρέψ.* is a 'vox media' which does not mark mere activities, but rather conduct and deportment in its most inclusive reference (comp. Eph. ii. 3, where it closely follows the Hebraistic *περιπατεῖν*),—as the explicative clause *ἥτις ἔστιν κ.τ.λ.* seems intended to impress on Timothy the greatness of his *οἰκονομία*,—and as the expansion of *οἴκ.* Θεοῦ from the *special* church over which Timothy presided to the *general* idea of the universal Church involves no real difficulty (see De W.), it seems best to adopt (b) and limit *ἀναστρ.* to Timothy: so rightly Vulg., Clarom.

**ἥτις**] 'which indeed,' explanatory use of the indef. relative: compare notes on Gal. iv. 24, where the uses of *ὅτις* are explained at length.  
**ἐκκλησία Θεοῦ ζῶντος**] 'the Church of the living God;' fuller definition of the *οἶκος Θεοῦ*, on the side of its *internal* and *spiritual* glory: it was no material fane ('*opponitur fano Diana*,' Beng.) of false dead deities, but a living and spiritual community, a life stream (see Olsh. on *Matth.* xvi. 18) of believers in an ever-living God. 'Εκκλησία appears to have two meanings, according to the context and the point of view in which it is regarded. On the one hand, in accordance with its simple etymological sense (Acts xix. 39), it denotes a Christian congregation (*τῶν πιστῶν τὸν σύλλογον*, Theod.-Mops.), with a local reference of greater or less amplitude; see exx. in Pearson, *Creed*, Art. IX. Vol. I. p. 397 (ed. Burton): on the other, it involves

θείας. καὶ ὁμολογουμένως μέγα ἔστιν τὸ τῆς εὐσεβείας 16

16. δὲ] So *Tisch.*, *Lachm.*, *Tregelles*, *Alf.*, *Words.*, and appy. the majority of modern critics. Θεός (*Rec.*) is adopted by *Mill*, *Math.*, *Scholz*, some commentators, Leo, Mack, Burton, Peile, al., and, it ought not to be suppressed, some of our best English divines, Bull, Waterland (Vol. II. p. 158). The state of evidence is briefly as follows. (1) "Ος is read with A<sup>1</sup> [*indisputably*: after minute personal inspection; see note, p. 104] C<sup>1</sup> [*Tisch. Prol. Cod. Ephr.* § 7, p. 39] FGΝ (see below); 17. 73. 181; Syr.-Phil., Copt., Sah., Goth.; also (δε or δ) Syr., Ar. (Erp.), Αἴθ., Arm.; Cyr., Theod.-Mops., Epiph., Gelas., Hieron. in *Esaiam* liii. II. (2) δ with D<sup>1</sup>; Clarom., Vulg.; nearly all Latin Ff. (3) θεός with D<sup>3</sup>KL; nearly all mss.; Arab. (Polygl.), Slav.; Did., Chrys. (? see *Tregelles*, p. 227 note), Theod., Euthal., Damasc.,

the meaning and adaptation of Λῆπτος in the O. T., and denotes the New-Covenant people of God, with spiritual reference to their sacramental union in Christ and communion with one another; see esp. Bp. Taylor, *Dissuasive*, Part II. I. 1, Ebrard, *Dogmatik*, § 467, Vol. II. p. 392, and the various usages cited by Suicer, *Thesaur.* s. v. Vol. I. p. 1049 sq. στῦλος κ.τ.λ.] 'pillar and basis of the truth,' no διὰ δούν (= 'firmly-grounded,' Beng., Peile), but a climactic apposition to ἐκκλ. Θεοῦ ζῶντος,—defining, with indirect allusion to nascent and developing heresies (see ch. iv. 1 sq.), the true note, office, and vocation of the Church; στῦλον αὐτὴν καὶ ἐδραῖμα ἐκάλεσεν, ὡς ἀν ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἔχοντος, Theodorus.

Were there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest. Chrysostom adopts the right connexion, but inverts the statement, ἡ γὰρ ἀλήθ. ἔστι τῆς ἐκκλ. καὶ στῦλος καὶ ἐδρ., missing appy. the obvious distinction between truth in the abstract, and truth, the saving truth of the Gospel, as revealed to and acknowledged by men; comp. Taylor, *Dissuasive*, Part II. I. 1. 3. Such seems to be the only natural construction of the clause. A close con-

nexion with what follows (καὶ ὁμολ.), as has been advocated by Episcopius (*Inst. Theol.* IV. I. 8, Vol. I. p. 241) and others (it is to be feared mainly from polemical reasons), is alike abrupt (there being no connecting particles), illogical (a strong substantival being united with a weak adjectival predication), and hopelessly artificial: see De Wette in loc. It may be added that στῦλος and ἐδραῖμα (ἀπαξ λεγόμ.; comp. θεμέλιος, 2 Tim. ii. 19) do not appy. involve any architectural allusion to heathen temples, &c. (Deyling, *Obs. Art. 66*, Vol. I. p. 317), but are only simple metaphorical expressions of the stability and permanence of the support: see the copious illustrations of this passage in Suicer, *Thesaur.* Vol. II. p. 1042—1066.

16. καὶ ὁμολογουμένως μέγα κ.τ.λ.] 'And confessedly, or indisputably, great (i. e. deep, Eph. v. 32) is the mystery, &c.' كَلِمَاتٌ مُّجَاهِدَةٌ [vere magnum] Syr.; 'nemo (scil. of those to whom this μυστ. is revealed) cui mica sanæ mentis inest de eâ re potest controversiam movere,' Altmann, *Melet.* 10, Vol. II. p. 268. The καὶ is not simply copulative, but heightens the force of the predication, 'yes, confessedly great,' &c.; comp. Hartung, *Partik.* καὶ, §. 4, Vol. I. p. 145.

*μυστήριον, ὃς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύ-*

Theoph., *Ecum.*,—Ignat. *Eph.* 19 (but very doubtful). A hand of the 12th cent. has prefixed *θε* to *ος* the reading of *Ϛ*; see Tisch. ed. maj. Plate xvii, or Scriv. *Collation of Ζ*, facsim. (13).

On reviewing this evidence, as not only the most important Uncial MSS., but all the Vv. older than the 7th century are distinctly in favour of a relative,—as *ο* seems only a Latinizing variation of *δς*,—and lastly, as *ος* is the more difficult, though really the more intelligible reading (Hofmann, *Schriftb.* Vol. I. p. 143), and on every reason more likely to have been changed into *Θεος* (Macedonius is actually said to have been expelled for making the change, *Liber Diac. Brer.* cap. 19) than *vice versa*, we unhesitatingly decide in favour of *δς*. For further information on this subject, see Griesbach, *Symb. Crit.* Vol. I. p. 8—54. Tregelles, *Printed Text of N. T.* p. 227, Davidson, *Bibl. Criticism*, ch. 66, p. 828.

Several exx. of a similar use of *ομολ.* are cited by Wetstein and Raphael *in loc.*; add Joseph. *Ant.* I. 10. 2, *ἥν δὲ τοιοῦτος ὄμολογ.*, *ib.* II. 9. 6, *ὄμολογ.* 'Εβραιῶν ἀριστος; see also Suicer, *Thesaur.* Vol. II. p. 479, and Altmann, *loc. cit.*, where there is a discussion of some merit on the whole verse.

*τὸ τῆς εὐσέβειας μυστήριον*] 'the mystery of godliness;' 'ipsa doctrina ad quam omnis pietas sive religio Christiana referenda est,' Tittmann, *Synon.* I. p. 147: see notes on ver. 9, where the gen. is investigated.

*δς ἐφανερώθη κ.τ.λ.]* 'who was manifested in the flesh.' The construction cannot be either satisfactorily or grammatically explained unless we agree to abide by the plain and proper meaning of the relative. Thus then *δς* is not emphatic, 'He who' (Tregelles, *Pr. Text*, p. 278), nor 'including in itself both the demonstrative and relative' (Davidson, *Bibl. Crit.* p. 846,—a very doubtful assertion; comp. Day, *Doctr. of the Relative*, § 1. p. 3; § 60, 61. p. 98),—nor absolute, 'ecce! est qui' (Matthies: John i. 46, iii. 34; Rom. ii. 23, 1 Cor. vii. 37, 1 John i. 3, are irrelevant, being only exx. of an ellipsis of the demonstr.),—nor, by a 'constructio ad sensum,' the relative to *μυστήριον*, Olsh. (Col. i. 26, 27 is no parallel,

being only a common case of attraction, Winer, *Gr.* § 24. 3, p. 150),—but is a relative to an omitted / though easily recognised antecedent, viz. Christ; so De Wette, and appy. Alf. (whose note however is not perfectly clear). To refer it to the preceding *Θεοῦ* (Wordsw., inferentially) seems very forced, especially after the intervention of the emphatic words *στῦλος κ.τ.λ.* It may be remarked that the *rhythmical* as well as antithetical character of the clauses (see the not improbable arrangement in Mack, and comp. notes to *Transl.*), and the known existence of such compositions (*Eph.* v. 19; compare Bull, *Fid. Nic.* II. 3. 1), render it not by any means improbable that the words are quoted from some well known hymn, or possibly from some familiar confession of faith; comp. Winer, *Gr.* § 64. 3, p. 519, and see Rambach, *Anthologie*, Vol. I. p. 33, where *Eph.* v. 14 is also ascribed to the same source; so also Huth. and Wiesinger. *ἐφανερώθη]* 'was manifested,' comp. 1 John i. 2, *ἡ γωὴ ἐφανερώθη*; iii. 5. *ἐκεῖνος ἐφανερώθη.* In the word itself, as Huther well suggests, there is a powerful argument for the pre-existence of Christ.

*ἐδικαιώθη ἐν πνεύματι]* 'was justified (was shown to be, evinced to be just,

ματι, ὡφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

Matth. xi. 19, Luke vii. 35) *in spirit'* (in the higher sphere of His divine life). There is some little difficulty in these words, especially in *πνεύματι*. The meaning however seems fixed by the antithesis *σαρκί*, especially when compared with other passages in which the higher and lower sides of that nature which our Lord was pleased to assume are similarly put in contrast. The *πνεῦμα* of Christ is not here the Holy Spirit (comp. Pearson, *Creed*, Vol. I. p. 163), nor *ἡ θεῖα δύναμις*, Coray (comp. Chrys., and see Suicer, *Thes.* Vol. II. p. 777), but the *higher principle of spiritual life* (Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498), which was not itself the Divinity (Wiesing; this would be an Apollinarian assertion), but especially and intimately *united* (not blended) and associated with it. In this higher spiritual nature, in all its manifestations, whether in His words and works, or in the events of His life, He was shown to be the All-holy, and the All-righteous, yea, 'manifested with power to be the Son of God,' Rom. i. 4, John i. 14; compare 1 Pet. iii. 18 (not Rec.), and Middleton, *in loc.* p. 430, but esp. the excellent note of Meyer on *Rom. l. c.* The assertion of some commentators, that the term *σάρξ* includes the 'body, soul, and spirit' of Christ, is not reconcileable with the principles of biblical psychology; the *σάρξ* may perhaps sometimes include the *ψυχή*, but *never*, in such passages of obvious antithesis, the *πνεῦμα* as well; see Lücke, *on John* i. 14. The student of St Paul's Ep. cannot be too earnestly recommended to acquire some rudiments of a most important but neglected subject—biblical Psychology. Much

information of a general kind will be found in Schubert, *Gesch. der Seele* (ed. 2), and of a more specific nature in Beck, *Bibl. Seelenlehre* (a small but excellent treatise), Delitzsch, *Bibl. Psychol.*, and Olshausen, *Opuscula*, Art. 6.

*ἀφθη ἀγγέλοις*

[*was seen of angels*,] Auth., *i.e.* 'appeared unto, showed Himself unto, Angels.' Both the use of *ἀφθῆναι* (occurring 23 times in the N.T., and nearly always with ref. to the self-exhibition of the subject), and the invariable meaning of *ἀγγέλοις* in the N.T. (not 'Apostles,' Leo, Peile, al., but 'Angels'), preclude any other translation. The precise epoch referred to cannot however be defined with certainty. The grouping of the clauses (see notes to *Transl.*), according to which the first two in each division appear to point to *earthly* relations, the third to *heavenly*, seems to render it very probable that the general manifestation of Christ to Angels through His incarnation,—not, inversely, the specific appearances of them during some scenes of His earthly life (Theoph., comp. Alf.), nor any (assumed) specific manifestation in heaven (De W.),—is here alluded to: see esp. Chrys., *ἀφθη ἀγγέλοις· ὥστε καὶ ἄγγελοι μεθ' ἡμῶν εἰδον τὸν νιὸν τοῦ Θεοῦ πρότερον οὐχ ὄρωντες*; so also Theod., *τὴν γὰρ ἀσματον τῆς θεότητος φύσιν οὐδὲ ἐκεῖνοι ἔωρον, σαρκωθέντα δὲ ἐθεάσαντο.* Hammond includes also *evil angels*; this is possible, but the antithesis of clauses seems opposed to it.

*ἐπιστεύθη*] *'was believed on';* not 'fidei dem sibi fecit,' Raphael, but 'fides illi habita est,' Beza; comp. 2 Thess. i. 10, and see Winer, *Gr.* § 39. I, p. 233. *ἀνελήμφθη ἐν δόξῃ*] *'was received up*

**IV.** Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν  
ὑστέροις καιροῖς ἀποστήσονται τινες τῆς  
πίστεως, προσέχοντες πνεύμασιν πλάνοις

In the latter times  
men shall fall away  
from the faith, and  
shall teach principles  
of abstinence which  
are not approved by  
God.

*in glory;*' ἐν here being used, not simply for *εἰς* (Rosenm.), nor with δόξῃ as an equivalent of ἐνδόξῳ (comp. Hamm.), but in a sort of 'prægnans sensus,' sc. εἰς δόξαν καὶ ἔστιν ἐν δόξῃ (Wahl, Huther); see Winer, *Gr.* § 50. 4, p. 367 sq., and comp. Ellendt, *Lex. Sophoc.* Vol. I. p. 598. The event here referred to is simply and plainly the historical ascent of Christ into heaven. No words can be more distinct; compare ἀνελήμφη, Mark xvi. 19, Acts i. 2, 11 (part.), 22; and ἀνεφέρετο εἰς τὸν οὐρανόν, Luke xxiv. 51 (*Rec.*, Lachm.). For a good sermon on the whole verse see Sanderson, *Serm. ix.* (ad *Aul.*), p. 479 sq. (Lond. 1689), and for devotional comments of the highest strain, Bp. Hall, *Great Mystery of Godliness*, Vol. VIII. p. 330 (Oxford, 1837).

**CHAPTER IV. I.** Τὸ δὲ Πνεῦμα] 'But the (*Holy*) *Spirit*;' contrast to the foregoing in the present and in the future,—the particle δὲ here indicating no transition to a new subject (Auth., Conyb.; comp. notes on *Gal.* iii. 8), but retaining its usual antithetical force; 'great indeed as is the mystery of godliness, the Holy Spirit has still declared that there shall be disbelief and apostasy:' μὴ θαυμάσῃς, Chrys. ῥητῶς] 'distinctly,' 'expressly' (*φανερῶς*, *σαφῶς*, ὁμολογοῦμένως, ὡς μὴ ἀμφιβάλλειν, Chrys.); 'non obscure aut involute, ut fere loqui solent prophetæ,' Justinianii), not only in the prophecies of our Lord, Matth. xxiv. 11, al., and the predictions, whether of the Apostles (comp. 1 John ii. 18, 2 Pet. iii. 3, Jude 18) or of the prophets in the various Christian churches (Neander,

*Planting*, Vol. I. p. 340), but more particularly in the special revelations which the Holy Spirit made to St Paul himself; comp. 2 Thess. ii. 3 sq. **ὑστέροις καιροῖς**] 'latter times.' This expression, used only in this place, is not perfectly synonymous (Reuss, *Théol. Chrét.* Vol. II. p. 224) with ἐσχάταις ἡμέραις, 2 Tim. iii. 1, 2 Pet. iii. 3 (not *Rec.*), James v. 3 (comp. *καιρῷ ἐσχάτῳ*, 1 Pet. i. 5, *ἔσχατος χρόνος*, Jude 18): the latter expression, as Huther correctly observes, points more specifically to the period immediately preceding the completion of the kingdom of Christ; the former only to a period future to the speaker, —οἱ ἀκόλουθοι χρόνοι, Coray; see Pearson, *Minor Works*, Vol. II. p. 42. In the apostasy of the present the inspired Apostle sees the commencement of the fuller apostasy of the future. In this and a few other passages in the N.T. καιρὸς appears to be nearly synonymous with χρόνος; comp. Löbeck, *Ajax*, p. 85.

**προσέχοντες**] See notes on ch. i. 4.

**πνεῦμ. πλάνοις**] 'deceiving spirits,' certainly not merely the false teachers themselves (Mack, Coray, al.)—a needless violation of the primary meaning of πνεῦμα,—but, as the antithesis τὸ Πνεῦμα suggests, the deceiving Powers and Principles, the spiritual emissaries of Satan, which work in their hearts; comp. Eph. ii. 2, vi. 12 (see notes), 1 John iv. 1 sq. **διδασκ. δαιμονίων**] 'doctrines of devils,' not 'doctrines about devils,' Mede, al., 'demonolatry,' Peile (*δαιμ.* being a gen. *objecti*), but 'doctrines emanating from, taught by, devils' (gen. *subjecti*); see Winer, *Gr.* § 30. I. obs., p. 168,

καὶ διδασκαλίαις δαιμονίων, ἐν ὑποκρίσει ψευδολόγων, κε- 2  
καυτηριασμένων τὴν ιδίαν συνείδησιν, κωλυόντων γαμεῖν, 3  
ἀπέχεσθαι βρωμάτων, ἢ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν

and comp. Thorndike, *Cor. of Grace*, II. 12, Vol. III. p. 195 (A.-C. Libr.). The term *δαιμόνοις*, it may be observed, is not here a ‘vox media’ (comp. Ign. *Smyrn.* 3), but has its usual N.T. meaning; see Pearson, *Minor Works*, Vol. II. p. 46. Olshausen significantly remarks on this passage, that man never stands isolated; if he is not influenced by τὸ Ιη. τὸ ἄγιον, he at once falls under the power of τὸ πνεύμα τῆς πλάνης (1 John iv. 6).

2. ἐν ὑποκρίσει ψευδολόγων] ‘in (through) the hypocrisy of speakers of lies,’ Hamin.; prepositional clause appended to προσέχοντες, defining the manner (pretended sanctity and orthodoxy) in which τὸ προσέχειν κ.τ.λ. was brought about and furthered; ἐν being instrumental. Leo and Matth. explain the clause as a second modal definition of the fallers away, parallel to προσέχοντες κ.τ.λ., and more immediately dependent on ἀποστήσονται; ‘habent in se eam ὑπόκρ., qualis est ὑπόκρ. ψευδολ.,’ Heinr., and so appy. Auth. This is doubtful; the third clause κωλ. γαμεῖν seems far too direct an act of the false teachers suitably to find a place in such an indirect definition of the falsely taught. Matth. urges the absence of the art. before ὑποκρίσει, but this after the prep. (Huther needlessly pleads N.T. laxity) is perfectly intelligible (Winer, Gr. § 19. 2, p. 114), even if it be not referable to the principle of correlation; comp. Middleton, *Art.* III. 3. 6. Thus then lying teachers will be the *mediate*, evil spirits the *immediate* causes of the apostasy.

κεκαυτ. τὴν ίδιαν συνείδει.] ‘being branded on their own conscience;’ the acc. with the passive verb (comp. ch.

vi. 5, διεφθαρμένοι τὸν νοῦν, &c.) correctly specifies the place in which the action of the verb is principally manifested. The exact application of the metaphor is doubtful: it may be referred to the ἐσχάτη αιναλγησία after cautery (Theod.), or more probably to the *penal brand* which their depraved conscience bore, as it were, on its brow (Theoph.); ‘insignitæ nequititæ viros, et quasi scelerum mancipia,’ Justiniani. See the numerous and fairly pertinent exx. cited by Elsner, *Obs.* Vol. II. p. 298, Kypke, *Obs.* Vol. II. p. 357. ‘Ιδιαν is not without emphasis; they felt the brand they bore, and yet with a show of outward sanctity (comp. ὑποκρίσει); they strove to beguile and to seduce others, and make them as bad as themselves.

3. κωλυόντων γαμεῖν] ‘forbidding to marry.’ This characteristic, which came afterwards into such special prominence in the more developed Gnosticism (see Clem. Alex. *Strom.* III. 6, Irenæus, *Hær.* I. 24, al., ed. Mass.), first showed itself in the false asceticism of the Essenes (see esp. Joseph. *Bell. Jud.* II. 8. 2, γάμου μὲν ὑπεροψίᾳ παρ' αὐτοῖς, *Antiq.* XVIII. I. 5, οὐτε γαμετὰς εἰλάγονται, Pliny, *N.H.* V. 17) and Therapeutæ, and was one of those nascent errors which the inspired apostle foresaw would grow into the impious dogma of later times, ‘nubere et generare a Satanā dicunt esse,’ Irenæus, l.c.: see Suicer, *Thesaur.* Vol. I. p. 735. ἀπέχεσθαι βρωμάτων] ‘(bidding) to abstain from meats;’ κωλυόντων must be resolved into παραγγελλόντων μή (see ch. ii. 12), from which παραγγ. must be carried on to the second clause; see Winer, Gr. § 66. 2, p. 548. Distinct

μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν  
4 ἀλήθειαν. ὅτι πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπό-

notices of this abstinence and severity in respect of food are to be found in the account of the Therapeutæ in Philo, *Vit. Contempl.* § 4, Vol. II. p. 477 (ed. Mang.). When there are thus such clear traces of a morbid and perverted asceticism in the Apostle's own day, it is idle in Baur to urge these notices as evidences against the authenticity of the epistle. It may be remarked that the view taken of the errors combated in this and the other Past. Epp. (see notes on ch. i. 3) appears to be confirmed by the present passage. St Paul is alluding throughout, not to Judaism proper, but to that false spiritualism and those perverted ascetical tendencies, which emanating from Judaism, and gradually mingling with similar principles derived from other systems (comp. Col. ii. 8 sq., and see Reuss, *Théol. Chrét.* Vol. II. pp. 645, 646), at last, after the Apostolic age, became merged in a fuller and wider Gnosticism; see also Wiesinger *in loc.*, whose indirect confutation of Baur is satisfactory and convincing. On asceticism generally, and the view taken of it in the N.T., comp. Rothe, *Theol. Ethik*, § 878 sq., Vol. III. p. 120 sq.  
 ἀ δὸς κ.τ.λ.] ‘which God created to be partaken of,’ &c.: confutation of the second error. The reason why the former error is left unnoticed has been differently explained. The most probable solution is that the prohibition of marriage had not as yet assumed so definite a form as the interdiction of certain kinds of food. The Essenes themselves were divided on this very point; see Joseph. *Bell. Jud.* II. 8. 13, and comp. *ib.* II. 8. 2. This perhaps led to the choice of the modified term κωλυόντων.

τοῖς

πιστοῖς] ‘for those who believe,’ ‘for the faithful,’ Hamm., Est. The dat. is not the dat. of reference to, Beng. (comp. notes on Gal. i. 22), still less for ὑπὸ τῶν πιστῶν (Bloomf.), but marks the objects for whom the food was created. Βρώματα were indeed created for *all*, but it was only in the case of the πιστοί, after a receiving μερὶς εὐχαρ. (condition attached), that the true end of creation was fully satisfied.

καὶ ἐπεγνωκόσιν

κ.τ.λ.] ‘and who have full knowledge of,’ &c.: the omission of the article (Winer, Gr. § 19. 4, p. 116) shows that the πιστοί and ἐπεγν. κ.τ.λ. constitute a single class, the latter term being little more than explanatory of the former (Estius). On ἐπεγνωκότες (ἐπιγνωσίς = ἀδιστάκτος γνῶσις, Coray), see notes on Eph. i. 17, and Valck. on Luke, p. 14 sq.

ὅτι πᾶν

κ.τ.λ.] ‘because every creature of God is good.’ not explanatory of (Theoph., Beng.), but giving the reason for the foregoing words; *i.e.* not what is called an *objective* (Donalds. Gr. § 584), but a *causal* sentence. The Apostle has to substantiate his former declaration that meats are intended to be enjoyed with thanksgiving: this he does by the positive declaration (comp. Gen. i. 31) πᾶν κτίσμα Θεοῦ καλόν (corresponding to ἀ δὸς ἐκτισεν), supported and enhanced by the negative sentence, καὶ οὐδὲν κ.τ.λ. (parallel to *els μεράλ. μετὰ εὐχ.*), which again is finally confirmed by the declaration in ver. 5. Κτίσμα is only here used by St Paul, his usual expression being κτίσις. The argument however of Schleiermacher based upon it is sufficiently answered by Planck, who cites several instances, *e.g.* προσκοπὴ 2 Cor. vi. 3, ὁφελημα Rom. iv. 4, &c., of words

**βλητον μετὰ εὐχαριστίας λαμβανόμενον ἀγιάζεται 5 γὰρ διὰ λόγου Θεοῦ καὶ ἐντεῦξεως.**

thus only once used, when another and more usual synonym might have been expected. **κτίσμα Θεοῦ** ‘creature of God,’ ‘every creation of His hand designed for food:’ **τῷ εἰπεῖν κτίσμα, περὶ τῶν ἑδωδίμων ἀπάντων ἦνιατο,** Chrys. The fact of its being His creation is enough; **εἰκτίσμα Θεοῦ, καλὸν,** ib.; comp. *Eccl.* xxxix. 33, 34. **ἀπόβλητον**] ‘to be refused:’ expansion of the former statement; not only was everything **καλόν**, whether in its primary (‘outwardly pleasing,’ **καδ-λός**, Donalds. *Cratyl.* § 324), or secondary and usual acceptation, but further, ‘nothing was to be rejected.’ It was a maxim even of the heathen that the good gifts of the gods were not to be refused; so *Hom. Il.* III. 65, comp. *Lucian, Timon*, § 37, **οὗτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός** (cited by Kypke). The whole of this verse is well discussed by Bp. Sanderson, *Serm. v.* (ad *Populum*) p. 233 sq. (Lond. 1689).

**μετὰ εὐχ. λαμβ.**] ‘if it be received,’ &c.; conditional use of the participle; see Donalds. *Gr.* § 505, Krüger, *Sprachl.* § 56. 11, and comp. Winer, *Gr.* § 45. 2, p. 307. This clause specially limits the assertion **οὐδὲν ἀπόβλ.**, and while it shows how the assertion is to be accepted serves also to echo and elucidate the previous limitation, **μετὰ εὐχ.** in ver. 3. Wiesinger considers **καλὸν** as also dependent on **μετὰ εὐχ. λαμβ.**, and not a positive and independent assertion. This however does not seem satisfactory: for as the previous verse virtually contains two assertions, viz. that **Θεὸς ἔκτισεν εἰς μετάλ.**, and that the **μετάλημψις** was to be **μετὰ εὐχαρ.**, so the present verse contains two confirmatory clauses, viz. that the food, being God’s creation, is

absolutely good (see Sanderson, *Serm. v. § 4*), and also that if so, **μετὰ εὐχ. λαμβανόμ.** it is **οὐκ ἀπόβλ.**, or relatively good as well. It is best then to retain the punctuation of *Lachm.* and *Tisch.*

5. **ἀγιάζεται γάρ**] ‘for it is sanctified,’ i.e. each time the food is partaken of; present tense corresponding to **λαμβανόμενον**. This verse is confirmatory of ver. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of with *thanksgiving*, is substantiated by more nearly defining **εὐχαριστία** and more clearly showing its sanctifying effect. ‘**Αγιάζειν** is thus not merely declarative, ‘to account as holy,’ but effective, ‘to make holy,’ ‘to sanctify.’ In some few things (e.g. **εἰδωλόθυτα**, Chrys.) the **ἀγιασμὸς** might actually be *absolute* in its character; in others, whether pronounced legally **ἀκάθαρτα**, or accounted so by a false asceticism (e.g. the Essenes avoided wine and flesh on their weekly *festivals*, Philo, *Vit. Contempl.* § 9, Vol. II. p. 483), the **ἀγιασμὸς** would naturally be *relative*. Estius and Wiesinger seem to take **ἀγιάζεται** as comprehensively *absolute*, and to refer the impurity of the **κτίσμα** to the primal curse; but is this consistent with Matth. xv. 11, Rom. xiv. 14, 1 Cor. x. 25, 26, and can it be proved that the curse on the earth (Gen. iii. 17, observe esp. the reading of the LXX., **ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σοῦ**, and see also Joseph. *Ant. I. I. 4*) took the special effect of unhallowing the animal or vegetable creation? If so, would not a law such as that in Lev. xix. 23, 24, which applied to the polluted land of Canaan,

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς  
καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ ἐγ-  
τρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ

Reject all idle teach-  
ings and discussion,  
and practically exer-  
cise thyself in godli-  
ness, which is lasting-  
ly profitable.

have been of universal application? The effect of the primal curse is indeed most plain and palpable (see *Destiny of the Creature*, p. 10 sq.), but it seems doubtful whether it is to be recognised in the special form here alluded to.

λόγου κ. τ. λ.]

*'the word of God and supplication.'* The regular and unvarying use of λόγος Θεοῦ in the N.T. wholly precludes the gen. being taken as *objecti*, —'oratio ad Deum facta,' Wahl. The λόγος Θεοῦ is the word of God as uttered and revealed by Him in the Scriptures, and here, as the close union with ἐντεύξις clearly suggests, must be referred not to any decree of God (Sanders. *Serm.* v. § 39), but to the contents of the prayer; the word of God as involved and embodied in the terms of the prayer. Thus, as Wiesinger suggests, the idea of εὐχαριστία is expressed in the fullest manner; on its *objective* side as to the contents of prayer, and on its *subjective* side (ἐντυγχάνειν) as to the mode in which it is made. On ἐντεύξις, see notes ch. ii. 1, and for an ancient form of grace before meat, see Alf. *in loc.*

6. Ταῦτα ὑποτιθέμενος] 'By setting forth,' scil. 'if thou settest forth, teachest (Syr.), these things.' οὐκ ἐπεν-  
έπιτάττων, οὐκ ἐπενέπιττων, ἀλλὰ  
ὑποτιθέμενος, τοντέστων, ὡς συμβουλεύων  
ταῦτα ὑποτίθεσο, Chrys. On the construction and more exact transl. of the participle, see notes on ver. 16. The reference of ταῦτα is somewhat doubtful. As ὑποτίθεσθαι (*dynamic* middle,—*i.e.* application of the simple meaning of the active to mental and moral forces; see Krüger, *Sprachl.* § 52. 8. 4, and comp. notes on ch. i.

16) seems clearly to imply not merely 'in memoriam revocare,' Auth., but 'docere,' 'instituere,' whether 'amice et leniter' (Loesn.; comp. Philo, *Vit. Mos.* II. § 9, Vol. II. p. 142, ed. Mang., ὑποτίθεται καὶ παρηγορεῖ τὸ πλέον ἡ κελεύει; Hesych., ὑποθέσθαι συμβουλεύσαται), or, as in the present case, somewhat more positively and precisely, τὸ παραπενεῖ καὶ βούλευεσθαι (Budeus; comp. Joseph. *Bell. Jud.* II. 8. 7, τὴν αὐτὴν ὑποτίθενται διαιταν, see exx. in Krebs, *Obs.* p. 355 sq.), ταῦτα will most naturally refer to ver. 4, 5, and to the principles and dissuasive arguments which it involves. See esp. Raphel, *Annot.* Vol. II. p. 582, who well supports the latter meaning of ὑποτίθεσθαι.

διάκονος]

'minister.' 'thou wilt fitly and properly discharge thy διακονίαν,' 2 Tim. iv. 5; 'tuo muneri cumulatissime sa-  
tisfacies,' Just.

ἐντρέφο-  
μενος]

'being nourished up.' The present properly and specially marks a continuous and permanent nutrition in 'the words of faith'; see Winer, *Gr.* § 45. 5, p. 311. So, with his usual acuteness, Chrys., τὸ διηγεκὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν. Loesner aptly compares, among other exx. (p. 399, 400), Philo, *Leg ad Cai.* § 29, Vol. II. p. 574 (ed. Mang.), οὐκ ἐνετρέφης οὐδὲ ἐνσκήθης τοῖς λεποῖς γράμμασιν; comp. also § 26, Vol. II. p. 571, and see D'Orville, *Chariton*, p. 37: similar exx. of 'innutrirī' are cited in Suicer, *Thesaur.* s.v. Vol. I. p. 1127.

τοῖς λόγοις τῆς πίστεως] 'the words of faith,' gen. *subjecti*; 'words, terms, in which, as it were, faith expresses itself,' Huther. Ηλστρ., as Beng. suggests, involves a reference to Timothy, ἡ καλὴ διδασκ. a reference to others.

*τῆς καλῆς διδασκαλίας ἡ παρηκολούθηκας.* Τοὺς δὲ τοῖς βέβηλοις καὶ γραώδεις μύθους παραιτοῦ γύμναζε δὲ

On the meaning of *πίστις*, see notes on *Gul.* i. 23, and Reuss, *Théol. Chrét.* Vol. II. p. 127, who however too much gives up the subjective reference which the word always seems to involve. In the following relative clause, if ἡς the reading of *Lachm.* [ed. min.] only with A, 80] be adopted, it must be regarded as an instance of unusual, though defensible attraction; see Wiener, *Gr.* § 24. 1, p. 148.

**παρηκολούθηκας]** ‘thou hast closely followed (as a disciple), hast been a follower of,’ 2 Tim. iii. 10; perf. in appropriate connexion with the pres. ἐντρέφωμ. *Παρακολούθειν* (‘subsequi ut assequaris,’ Valck. on *Luke* i. 3) is frequently used with ethical reference (e.g. *παρακολ.* τοῖς πράγμασιν, *Luke l. c.*, Deinosth. *de Coron.* p. 285; *παρακ.* τοῖς χρόνοις, Nicom. ap. Athen. 291) to denote ‘tracing diligently out,’ ‘attending to the course of,’ and thence, by an intelligible gradation, ‘understanding the drift and meaning’ of any facts or subjects presented for consideration; see exx. of this latter meaning in Kypke, *Obs.* Vol. I. p. 207, and comp. Dissen, on Demosth. *l. c.* Both here however, and 2 Tim. iii. 10, the meaning appears to be simply ‘followed after,’ not merely in the sense of imitating a pattern (De W. on 2 Tim. *l. c.*), but of attending to a course of instruction, ὡς μαθητὴς διδάσκαλον, Coray; the καλῇ διδασκαλίᾳ was, as it were, a school of which Timothy ‘was a disciple,’ see Peile *in loc.* The Syr. Διδάσκαλος [in quā doctus es] and the Vulg. ‘quam assecutus es’ (comp. Auth.) express rather too strongly the simple result, and too insufficiently the process by which it was attained.

**7. Τοὺς δὲ βέβηλ. κ.τ.λ.]** ‘But with the (current) profane and old-wives' fables having nothing to do.’ The article (not noticed by the majority of expositors) appears to allude to the well known character and the general circulation which the μῦθοι had obtained. These Jewish fables (Chrys., see notes on ch. i. 4) are designated βέβηλοι, ‘profane’ (ch. vi. 20, 2 Tim. ii. 16; of persons, 1 Tim. i. 9, Heb. xii. 16), in tacit antithesis to εὐέθεια, as bearing no moral fruit, as lying out of the holy compass, and, as it were, on the wrong side of the βηλὸς of divine truths (comp. Schoettig. *in loc.*),—and γραώδεις (ἀπ. λεγόμ.) as involving foolish and absurd statements. Wetst. aptly compares Strabo, I. p. 32 A, τὴν ποιητικὴν γραώδη μυθολογίαν ἀπόφανε. The assertion of Baur that γραώδης points to a γραῖα, the Sophia-Achamoth (comp. Gieseler, *Kirchengesch.* § 45), is untenable; independently of other considerations, it may be remarked that γραῖκὸς (Clem. Alex. *Pæd.* III. 4, p. 270, Pott.) would have been thus more grammatically exact than the present γραῶ·ης (γραούεδης). **παραιτοῦν]** ‘decline, have nothing to do with,’ ἀπόφενγε, Coray; always similarly used in the second person in the Past. Epp., e.g. ch. v. 11 and Tit. iii. 10 (persons), 2 Tim. ii. 23 (things). *Παραιτ.* does not occur again in St Paul’s Epp.; it is however used three times in Heb. (xii. 19, 25 bis) and four times by St Luke: comp. Joseph. *Antiq.* III. 8. 8, παραιτησάμενος πᾶσαν τιμὴν. Loesner, *Obs.* p. 404, gives a copious list of exx. from Philo, the most pertinent of which is *Alleg.* III. § 48, Vol. I. p. 115 (ed. Mang.), where προσιέμενος and παραιτούμενος are put in opposition: see also notes on ch. v.

8 σεαυτὸν πρὸς εὐσέβειαν. ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἔστιν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἔστιν, ἐπαγγελίαν ἔχουσα ζῶσ τῆς νῦν καὶ

ii. γύμναξε δέ] ‘and rather exercise;’ so Auth., correctly marking the δέ, which serves to present antithetically the positive side of the conduct Timothy is urged to assume. He is first negatively παραιτέσθαι μύθους, then positively γυμνάζειν κ.τ.λ. The special term γυμνάζειν (Heb. v. 14, xii. 11, 2 Pet. ii. 14) appropriately marks the *s'rcnous effort* which Timothy was to make, in contrast with the studied *δσκησις* of the false teachers. πρὸς εὐσέβ. [‘for piety;’ εὐσέβεια, ‘practical, cultive, piety’ (see notes on ch. ii. 2), was the end toward which Timothy was to direct his endeavours.

8. γὰρ confirms the preceding clause by putting σωματικὴ γυμνασία, the outward and the visible, in contrast with γυμνασία πρὸς εὐσέβ., the internal and the unseen.

ἡ...σωματικὴ γυμν. [‘the exercise, or

training, of the body,’ Syr. لِجْوَنْ  
لِجْوَنْ [exercitatio corporis]. The

exact meaning of these words is somewhat doubtful. Γυμνασία may be referred, either (a) to the mere *physical* training of the body, gymnastic exercises proper, De W., Huth., and, as might be expected, Justin., Est., Mack, al.; or (b) to the *ascetic* training of the body (1 Cor. ix. 27) in its most general aspect (ἡ διάρα σκληραγωγία τοῦ σώματος, Coray), with reference to the theosophistic discipline of the false teachers, Thomas Aq., Matth., Wiesing., al. Of these (a) is not to be summarily rejected, as it was maintained by Chrys., Theoph. (though on mistaken grounds), Theod., Ecum., and has been defended with

some ingenuity by De Wette: see Suicer, *Thesaur.* s.v. Vol. I. p. 804. As however γυμνασία is not uncommonly used in less special references (e.g. Aristot. *Top.* viii. 5, Polyb. *Hist.* I. i. 2),—as γύμναξε (ver. 7) prepares us for this modification,—as the context seems to require a contrast between external observances and inward holiness,—and, lastly, as ascetic practices formed so very distinctive a feature of that current Jewish Theosophy (Joseph. *Bell. Jud.* II. 8. 2 sq., Philo, *Vit. Contempl.* § 4 sq.) which in this chapter appears so distinctly alluded to, it seems impossible to avoid deciding in favour of the latter interp.; so Beveridge, *Serm.* CI. Vol. IV. p. 408 (A.-C. Libr.), Neander, *Planting,* Vol. I. p. 340 (Bohn), and appy. the majority of modern expositors.

If it be urged that ἡ σωματικὴ γυμν. (in this sense) was unrestrictedly condemned in ver. 2, 3, and could never be styled even πρὸς δλίγον ὠφέλιμος, it seems enough to say that there the Apostle is speaking of its morbid developments in the ὕστεροι καιροί, here of the more innocent though comparatively profitless asceticism of the present.

πρὸς δλίγον taken *per se* may either refer to the *duration* (Syr., Theod.; comp. James iv. 14) of the ὠφέλεια, or the *extent* to which it may be applied (Huther, De Wette). The context however, and the antithesis πρὸς πάντα, seem to be decidedly in favour of the latter, and to limit the meaning to ‘a little’ (‘ad modicum,’ Vulg.)—‘the few objects, ends, or circumstances in life,’ toward which (πρὸς δλίγον, not δλίγῳ or ἐν δλίγῳ) bodily training and asceticism can be profitably directed.

*τῆς μελλούσης. πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς 9  
ἄξιος. εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὄνειδιζόμεθα, ὅτι 10*

10. *κοπιῶμεν*] In ed. 1, 2, and *Tisch.*, *καὶ* is prefixed, with FGKL; many mss.; Chrys., Theod., Theoph., Ecum. (*Rec.*). It is omitted by ACDR; Claram., Aug., al.; Cyr., Chrys., Dam., al. (*Lachm.*), and perhaps rightly, the addition of *κ* being appy. just sufficient to turn the scale.

**ἔχουσα**] ‘as it has,’ ‘since it has;’ causal use of the particle (comp. Donalds. *Gr.* § 615 sq.) in confirmation of the preceding assertion. On the practical application of this clause, see Barrow, *Serm.* II. III. Vol. I. p. 23 sq. (Oxf. 1830).

**ἔπαγγελταν...ζωῆς**] ‘promise of life.’ The genitival relation is not perfectly clear. If it be the gen. of *identity* or *apposition* (comp. Scheuerl. *Synt.* § 12. 1, p. 82), ζωή, the import or rather object of the promise, would seem at first sight to involve two applications, *quantitative* (‘long life,’ Eph. vi. 3, De W.) when in connexion with τῆς νῦν, *qualitative* (‘holy, blessed life’) when in connexion with τῆς μελλούσης. If again it be the gen. of *reference to* (Huth., comp. Alf.), or of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129 sq.), ζωή retains its general meaning (‘vital existence,’ &c.), but **ἔπαγγελτα** becomes indefinite, and moreover is in a connexion with its dependent genitive not supported by any other passage in the N.T. This last objection is so grave that it seems preferable to adopt the first form of gen., but in both members to give ζωή its higher and more definitely scriptural sense, and to regard it as involving the idea, not of mere length, or of mere material blessings (contrast Mark x. 30, μετὰ διωγμῶν), but of *spiritual* happiness (εὐδαιμονία, Coray) and holiness; in a word, as expressing ‘the highest blessedness of the creature;’ see Trench, *Synon.* § 27, whose philology however, in connecting ζωή with

ἀώ, is here doubtful; it is rather connected with Lat. ‘vivere’ (Sanskrit. *jīv*); see esp. Pott, *Etym. Forsch.* Vol. I. p. 265, Donalds. *Cratyl.* § 112, Benfey, *Wurzellex.* Vol. I. p. 684. There is a good treatise on ζωὴ in Olsh. *Opusc.* p. 187 sq.

**τῆς νῦν κ.τ.λ.]** The two independent parts into which the life promised to εὐσέβεια is divided, life in this world, and in that which is to come: the promises of the Old covenant are involved and incorporated in the New (Taylor, *Life of Christ*, III. 13, Disc. 15. 15). and enhanced by it. On the use of the art., which thus serves to mark each part as separate, comp. Winer, *Gr.* § 19. 5, p. 117.

9. **πιστὸς ὁ λόγος κ.τ.λ.]** See notes on ch. i. 15; here the formula is confirmatory of what immediately precedes, τὸ δτι ἡ εὐσέβ. ὠφελεῖ καὶ εἰς τὴν παρούσαν καὶ εἰς τὴν μέλλ. ζωὴν εἶναι λόγος δξιος νὰ πιστεύεται. Coray [modern Greek]. The particle γάρ, ver. 10, obviously precludes any reference to what follows (opp. to Conyb.); comp. notes on ch. iii. 1.

10. **εἰς τοῦτο γάρ]** ‘For looking to this’ (*Col.* i. 29, comp. Donalds. *Cratyl.* § 170), ‘in reference to this,’ viz. the realization of the promise in our own cases: τι δήποτε γάρ τὸν πολὺν τοῦτον ἀνεδεξάμεθα πόνον...εἰ μή τις ἔστι τῶν πόνων ἀντίδοσις; Theod. The reference of εἰς τοῦτο (by no means synonymous with διὰ τοῦτο, Grot.) to the following ὅτι, — ‘therefore we both labour...because,’ Auth. (comp. Theoph., Beza, al.), has been recently

ἡλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἔστιν σωτῆρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

defended by Wiesinger; but surely this interrupts the causal connexion (*γάρ*) with ver. 8, and its confirmatory sequel ver. 9. It is not necessary to restrict *τοῦτο* to *ἐπαγγελ*. *ζωῆς τῆς μελλοσῆς* (Wiesing.), for although this would naturally form the chief end of the *κοπιᾶν* and *δνεῖδιζεσθαι*, still *ζωὴ* (in its extended sense) *ἡ νῦν* might also suitably form its object, as being a kind of pledge and *ἀρραβών* of *ζωὴ* *ἡ μελλουσα*.

**κοπιῶμεν κ.τ.λ.]** ‘we labour and are the objects of reproach;’ not merely St Paul alone (Col. i. 29), or St Paul and Timothy, but the Apostles in general (1 Cor. iv. 12), and all Christian missionaries and teachers. *Κοπιάω* is frequently used in reference to both apostolic and ministerial labours (Rom. xvi. 12, 1 Cor. xv. 10, Gal. iv. 11, al.), with allusion, as the derivation [*κοπ-*, *κόπτω*,—not Sanscr. *kap*, Benfey, *Wurzellex.* Vol. I. p. 268] suggests, to the toil and *suffering* which accompanied them. The reading is not perfectly certain: *δνεῖδ.* is replaced by *ἄγωνιζόμεθα* (*Lachm.*) in ACFGKΝ<sup>1</sup>; it is however adopted appy. only by one Version, Syr.-Phil., and is suspicious as being easier, and as having possibly originated from Col. i. 29. If *καὶ κοπ.* (*Rec.*) be adopted (see critical note) the *καὶ* has an emphasis which, it must be said, seems peculiarly appropriate, comp. 1 Cor. iv. 11; not only, ‘toil and shame’ (*καὶ*) nor ‘where toil, there shame’ (*τε...καὶ*), but ‘as well the one as the other’ (*καὶ...καὶ*), both parts being simultaneously presented in one predication; see Winer, *Gr.* § 53. 4, p. 389, and comp. Donalds. *Cratyl.* § 189, 195, pp. 322, 338.

**ἡλπίκαμεν]** ‘we have set our hope on,’ ‘have set and

do set hope on,’—the perfect expressing the continuance and permanence of the *Ἐλπίς*; see Bernhardy, *Synt.* x. 6, p. 378, and comp. ch. v. 5, vi. 17, John v. 45, 2 Cor. i. 10. Peile and Wiesinger compare 1 Cor. xv. 19, *ἡλπικότες ἔσμεν*, but it should not be forgotten that there *ἡλπ.* *ἔσμεν* is not merely = *ἡλπίκαμεν*, see Meyer in loc. ‘*Ἐλπίζω*, like *πιστεύω* (comp. notes on ch. i. 16), is found in the N.T. in connexion with different prepp.; (a) with *ἐν*, 1 Cor. xv. 19, ‘*spes in Christo reposita*;’ (b) with *εἰς*, John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5 (*Lachm., Tisch.*), marking the direction of the hope with perhaps also some faint (locative) notion of union or communion with the object of it; comp. notes on ch. i. 16, and on *Gal.* iii. 27; (c) with *ἐπὶ* and *dat.*, ch. vi. 17, Rom. xv. 12 (LXX.), marking the basis or foundation on which the hope rests; (d) with *ἐπὶ* and *acc.* (ch. v. 5), marking the mental direction with a view to that reliance; comp. Donalds. *Gr.* § 483. The simple dative is found (*Lachm., Tisch.*) in Matth. xii. 21.

**ὅς ἔστιν κ.τ.λ.]** ‘who is the Saviour of all men,’ relative clause, not however with any causal or explanatory force (this would more naturally be *δστις*), but simply declaratory and definitive. The declaration is made to arouse the feeling that the same God who is a *living* is a *loving* God, one in whom their trust is not placed in vain; the Saviour of all men, chiefly, especially, of them that believe. De Wette objects to the use of *μάλιστα*; surely the primary notion of *μάλα*, ‘in a great degree’ [closely connected with *μεγάλα*, comp. ‘moles;’ Pott, *Etym. Forsch.* Vol. I. p. 283], is here perfectly suitable and proper; God is

Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties.

Παράγγελλε ταῦτα καὶ δίδασκε. 11  
μηδεὶς σου τῆς νεότητος καταφρονείτω, 12  
ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ,

the *σωτὴρ* of all men, in the greatest degree of the *πιστοί*; i. e. the greatest and fullest exhibition of His *σωτηρία*, its complete realization, is seen in the case of the *πιστοί*; comp. Gal. vi. 10. There is involved in it, as Bengel observes, an argumentum *a minori*; ‘quanto magis eam [Dei beneficentiam] experientur pii qui in eum sperant,’ Calv. On this important text, see four sermons by Barrow, *Works*, Vol. IV. p. 1 sq. (Oxf. 1830).

11. Παράγγελλε] ‘Command,’ Auth., Vulg., Goth.; not ‘exhort,’ Hamm., or ‘mone privatim,’ Grot., but in the usual and proper sense, ‘præcipe,’ ἐπίταγτε, Chrys., who thus explains the use of each term: *τῶν πραγμάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγῆς.....οἷς τι λέγω, τὸ μὴ λουδάζειν* [comp. ver. 7] ἐπιταγῆς δεῖται’ ἀν μέντοι λέγης δτι δεῖ τὰ ὑπάρχοντα κενοῦν.....ἐνταῦθα διδασκαλίας χρέα, *Homil. XIII. init.*                                  **ταῦτα**] ‘these things,’ not merely the last statement, δις ἔστιν κ.τ.λ. (Wegsch.), nor, on the other hand, more inclusively, ‘omnia quae dixi de magno pietatis sacram,’ &c., but, τὸ ἐν εὐσεβ. γυμνάζεσθαι, τὸ πρεσμένειν τὰς ἀντιδησεις, τὸ τὸν ἀγωνισθέντην δρᾶν, Theod.,—in fact all the statements included between the last *ταῦτα* (ver. 6) and the present repetition of the pronoun.

12. μηδεὶς σου κ.τ.λ.] ‘Let no one despise thy youth;’ σου being connected, not directly with *καταφρ.*,—‘despiciat te ob juvenilem ætatem’ (Bretsch. *Lex.*; comp. Leo, al.), but with the following gen. *τῆς νεότητος*. The former construction is grammatically tenable (Winer, *Gr.* § 30. 9, p. 183), but is not supported by the use of *καταφρ.* in the N.T., and is not re-

quired by the context. It has been doubted whether this command is addressed (a) indirectly to the Church (Huth.), in the sense, ‘no man is to infringe on your authority,’ αὐθεντικώτερον παράγγελλε, Theoph. I, Chrys. I, or (b) simply to Timothy, in the sense, ‘let the gravity of thy life supply the want of years,’ Hamm., Chrys. 2, al. The personal application of the next clause, ἀλλὰ τύπος γίνου κ.τ.λ., seems decidedly in favour of (b); ‘do not only negatively give no reason for contempt, but positively be a living example.’ There is no difficulty in the term *νεότης* applied to Timothy. It is in a high degree probable (see Acts xvi. 1—3) that Timothy was young when he first joined the Apostle (A.D. 50, Wieseler): if he were then as much as 25 he would not be more than 38 (according to Wieseler’s chronology) or 40 (according to Pearson’s) at the assumed date of this Ep.—a relative *νεότης* when contrasted with the functions he had to exercise, and the age of those (ch. v. 1 sq.) he had to overlook.

**ἀλλὰ τύπος κ.τ.λ.**] ‘but become an example, model, for the believers.’ θέλεις, φησί, μὴ καταφρονεῖθαι κελεύω; ξμψυχος νόμος γενοῦ· Theod. Τύπος is similarly applied in a moral sense, 1 Pet. v. 3, Phil. iii. 17, 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii. 7; comp. Rom. vi. 17. In the following words the insertion of a comma after *πιστῶν* (Lachm., Tisch.) is distinctly to be preferred to the ordinary punctuation (Mill, Scholz), as serving to specify with greater force and clearness the qualities and conditions in which the example of Tim. was to be shown. There is indeed, as Huther suggests, a kind of order pre-

13 ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ἔως

ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδά-

14 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι

served in the five substantives, which seems designed and significant; *Words*, whether in teaching or in social intercourse; *Conduct* (comp. notes on *Transl.* and on *Eph.* iv. 22), as evinced in actions; *Love and Faith*, motive forces in that inner Christian life of which words and conduct are the outward man-

ifestations; *Purity* (*Syr.* ١٢٣);

not ‘castitate,’ *Vulg.*, *Beng.*, either here or ch. v. 22,—on the true meaning of ἀγνός, see notes on ch. v. 22), the prevailing characteristic of the life as outwardly manifested and developed. The omissions of the article in this list might be thought to confirm the canon of Harless, *Eph.* p. 29, ‘that abstracts which specify the qualities of a subject are anarthrous,’ if that rule were not wholly indemonstrable: see Winer, *Gr.* § 19. 1, p. 109. The addition, ἐν πνεύματι after ἀγάπῃ (*Rec.*), only found in *KL*; great majority of mss.; *Arab.* [*Polygl.*]; *Theod.*, *Dam.*, al., is rightly rejected by *Lachm.*, *Tisch.*, and most recent editors. It might have crept into the text from 2 Cor. vi. 6; comp. *Mill*, *Prolegom.* p. 61.

13. *Ἐως ἔρχομαι*] ‘Until I come.’ the present is perhaps used rather than ἐως ἀν ἔλθω (1 Cor. iv. 5), or ἐως ἔλθω (Luke xv. 4, xvii. 8, al., comp. Herm. *de Part.* ἀν, II. 9, p. 110 sq.), as implying the strong expectation which the Apostle had of coming, ἔλπ. ἔλθειν πρὸς σε τάχιον, ch. iii. 14; comp. John xxi. 22, and Winer, *Gr.* § 40. 2, p. 237. On the constructions of ἐως see Klotz, *Devar.* Vol. II. p. 505 sq. πρόσεχε] ‘apply (thyself), diligently attend to;’ comp. notes on ch. i. 4. The meaning here and ch. iii. 8 seems to be

a little more definite and forcible than in ch. i. 4 and iv. 1; comp. Herod. IX. 33, προσέχε γνωστού, and the good list of exx. in Rost u. Palm, *Lex. s. v.* 3. c, Vol. II. p. 1192. τῇ ἀναγνώσει] ‘the (public) reading’ of the Scriptures, the Old, and probably (comp. Col. iv. 16, 1 Thess. v. 27, and Thiersch, *Hist. of Church*, Vol. I. p. 147, *Transl.*) parts of the New Testament: comp. Acts xiii. 15, τὴν ἀνάγνυ. τοῦ νόμου, 2 Cor. iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης. On the public reading of the Scriptures in the early church, see Bingham, *Antiq.* XIII. 4. 2, and comp. notes on Gal. iv. 21.

τῇ παρακλήσει κ. τ. λ.] ‘the exhortation, the teaching:’ both terms occur again together in Rom. xii. 7, 8. The distinction usually made between παράκλ. and διδ., as respectively ‘public exhortation’ and ‘private instruction,’ seems very doubtful. Both appear to mark a form of *public* address, the former (as the derivation suggests, comp. *Theod.*) possibly directed to the *feelings*, and app. founded on some passage of Scripture (see esp. Acts xiii. 15, and Just. M. *Apol.* I. 67, where however the true reading is πρόσκλησις), the latter (ἢ ἐξήγησις τῶν γραφῶν, Coray) more to the *understanding* of the hearers; perhaps somewhat similar to the (now obscured) distinction of ‘sermon’ and ‘lecture.’ On διδασκ. comp. notes on *Eph.* iv. 11, and Suicer, *Thesaur.* s. v. Vol. I. p. 901.

14. μὴ ἀμέλει] ‘Be not negligent of,’ i. e. ‘do not leave unexercised;’ comp. 2 Tim. i. 6, ἀναζωπυρεῖν τὸ χάρισμα. The following word χάρισμα, with the exception of 1 Pet. iv. 10, occurs only in St Paul’s Epp. where

**διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.** ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ 15

it is found as many as sixteen times, and in all cases denotes 'a gift emanating from the Holy Spirit or the free grace of God.' Here probably, as the context suggests, it principally refers to the gifts of *παράκλησις* and *διδασκ.* just specified; comp. Rom. xii. 6—8. On the later use to denote Baptism (Clem. Alex. *Pædag.* I. 6, Vol. I. p. 113, ed. Pott.), see Suicer, *Thesaur.* Vol. II. p. 1503.

**ἐν στόλῳ**] The parallel passage, 2 Tim. i. 6, clearly develops the force of the prep.: the *χάρισμα* is as a spark of holy fire within him, which he is not to let die out from want of attention; comp. Taylor, *Forms of Liturg.* § 22, 23.

**διὰ προφητείας**] 'by means of, by the medium of prophecy.' The meaning of this preposition has been needless tampered with: *διὰ* (with gen.) is not for *διὰ* with acc. (Just.), nor for *εἰς*, nor for *ἐν* (Beza), nor even, 'under inspiration,' Peile, but simply points to the *medium* through which the gift was given; comp. Hofmann, *Schriftb.* Vol. II. p. 256. The close union of *προφ.* with *ἐπιθ. τῶν χειρῶν* (*μετὰ* points to the concomitant act, Winer, *Gr.* § 47. h, p. 337) renders the *διὰ* perfectly intelligible: prophecy and imposition of hands were the two co-existent (Krüger, *Sprachl.* § 68. 13. 1) circumstances which made up the whole process (comp. De W.) by the medium of which the *χάρισμα* was imparted. The association of *διὰ* with *ἐπιθ. χειρ.* is so perfectly regular (Acts viii. 18, 2 Tim. i. 6), that its use with *προφ.* gains by the association a kind of reflected elucidation. The *ἐπιθεσις χειρῶν* or *χειροθεσία* (Conc. Nic. xix. Conc. Chalced. xv.) was a symbolic action, probably derived from the

Jewish סמיכה (see Schoettg. *Hor. Hebr.* Vol. I. p. 874), the outward sign of an inward communication of the Holy Spirit (Acts viii. 17, ix. 17) for some spiritual office (Acts vi. 6) or undertaking (Acts xiii. 3), implied or expressed: comp. Wiesinger *in loc.*, Neand. *Planting*, Vol. I. p. 155 (Bohn), and esp. Hammond's treatise, *Works*, Vol. I. p. 632—650 (ed. 1684). In the early church only the *superior* orders of clergy, not the sub-deacons, readers, &c. (hence called ἀχειρόνητος ὑπηρεσία) received *χειροθεσίαν*: see Bingham, *Antiq.* III. I. 6, and IV. 6. 11.

**πρεσβυτερίου**] 'presberty,' 'confraternity of presbyters' at the place where Timothy was ordained (perhaps Lystra, if we assume that the ordination closely followed his association with St Paul), who conjointly with the Apostle (2 Tim. i. 6) laid their hands on him. Πρεσβυτέριον (used in Luke xxii. 66 and Acts xxii. 5 for the Jewish Sanhedrin) occurs very often in the epp. of Ignatius in the present sense (*Trall. 7, 13, Philad. 7, al.*), to denote the college of *πρεσβύτεροι*, the συνέδριον Θεοῦ (*Trall. 3*), in each particular city or district: comp. Thorndike, *Prim. Gov.* XII. 9, Vol. I. p. 75 (A.-C. Libr.).

**15. ταῦτα μελέτα**] 'Practise these things, exercise thyself in these things,' Hammond, Scholef. *Hints*, p. 119; partial antithesis to *μὴ ἀμέλει*, ver. 14. Μελετάω only occurs again in the N.T. in a quotation from the LXX., Acts iv. 25, ἔμελέτησαν κενά: Mark xiii. 11, μηδὲ μελετᾶτε (rejected by Tisch. ed. 2 [not 7], Tregelles, and placed in brackets by Lachm.) is very doubtful. As there is thus no definite instance from which its exact meaning can be elicited in the N.T., it

16 προκοπὴ φανερὰ ἢ πᾶσιν. ἔπεχε σεευτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

seems most accurate to adopt the prevailing meaning of the word, not 'meditari,' Vulg., Claroin., Syr., Arm. (though the idea of 'thinking about' really does form the primary idea of its root, Donalds. *Cratyl.* § 472), but 'exercere,' 'diligenter tractare,' Bretsch., ἀσκεῖν, Hesych.; comp. Diog. Laert. *Epicur.* x. 123, ταῦτα πράττε καὶ μελέτα (cited by Wetst.), and see esp. the exx. in Raphel, *Annot.* Vol. II. p. 586. The transl. of Conyb. (comp. Alf.), after De W., 'let these things be thy care' would be more appropriate to ταῦτα σοι μελέτω, comp. Hom. *Il.* v. 490, xviii. 463.

ἐν τούτοις [τοθι] 'be occupied, spend thy time, in these things,' Hamlin.; 'hoc age, his in rebus esto occupatus,' Valck. on *Luke* ii. 49, comp. *Prov.* xxiii. 17, ἐν φθιῷ Κυρίον τοθι δλην τὴν ἡμέραν, and exx. in Wakefield, *Sylv. Crit.* Vol. IV. p. 198: a stronger enunciation of the foregoing words, corresponding to ἐπίμενε κ. τ. λ. in ver. 16.

προκοπῆ] 'advance,' 'progress,' only here and Phil. i. 12, 25 (with a dependent gen. in all three cases): 'non immerito hæc vox a Grammaticis contenta est, quæ nullum antiquum nendum Atticum auctorem habet,' Lobeck, *Phryn.* p. 85. The 'advance' may be in godliness generally, 2 Tim. iii. 17 (De Wette), but more probably in all the particulars mentioned ver. 12—14; comp. Chrys., μὴ ἐν τῷ βίῳ μόνον, ἀλλὰ καὶ ἐν τῷ λόγῳ τῷ διδασκαλικῷ, except that this throws the emphasis a little too much on διδασκαλία. It is curious that Raphel should not, either here or on Phil. i. 12, 25, have adverted to the not uncommon use of

the word by Polyb., e.g. *Hist.* I. 12. 7, II. 45. I, III. 4. 2, al.

16. ἔπεχε κ. τ. λ.] 'Give heed to thyself (thy demeanour and conduct, ver. 12), and to the doctrine which thou dost deliver, ver. 13.' Ἐπέχειν ('to fix attention upon,' ἐπικεῖσθαι, Hesych., Suid.) is somewhat similarly used in Luke xiv. 7, Acts iii. 5, comp. 2 Macc. ix. 25; not Phil. ii. 16 (Theod.), where λόγον ζωῆς ἐπέχοντες is either 'occupantes,' comp. Syr., al., or more probably 'prætententes,' Beza, al.; see notes *in loc.* St Luke mainly uses the formula προσέχειν εαντῷ, Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28. The difference in meaning is very slight; ἔπεχειν is perhaps rather stronger, the idea of 'rest upon' being probably united with that of simple direction, see Rost u. Palm, *Lex. s. v. C. 3*, Vol. I. p. 1045. Timothy was to keep his attention *fixed* both upon himself and his teaching; his teaching was to be good (ver. 6) and salutary (ch. i. 10), and he himself was practically to exemplify it both in word and deed (ver. 12).

ἐπίμενε αὐτοῖς] 'continue in them,' comp. Col. i. 23, ἐπιμένετε τῇ πίστει, and similarly Rom. vi. 1, xi. 22, 23: this tropical use of ἐπιμ. is peculiar to St Paul. The reference of αὐτοῖς has been very differently explained. By comparing the above exx. of the Apostle's use of ἐπιμ. with a dat., it would seem nearly certain that αὐτοῖς must be *neuter*: if the Apostle had here designed to refer to persons (αὐτοῖς *masc.*, see Grot., Beng.) he would more probably have used πρὸς with an acc.; comp. 1 Cor. xvi. 7, Gal. i. 18. Αὐτὰ

Behaviour of Timothy toward the elder and younger members of the church. Distinctions to be observed in the support of widows.

**Πρεσβυτέρῳ μὴ ἐπιπλήξῃς ἀλλὰ V.**  
**παρακάλει ὡς πατέρᾳ, νεωτέρους ὡς ἀδελ-**  
**φούς, πρεσβυτέρας ὡς μητέρας, νεωτέ- 2**  
**ρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. Χήρας τίμα τὰς 3**

may then be referred either to the details implied in *ἐπεχει κ.τ.λ.*, or perhaps more probably to all the points alluded to in ver. 12 sq. (Matth., Huther), so as to form a final recapitulatory echo, as it were, of the *ταῦτα* and *ἐν τούτοις*, ver. 15.

**τοῦτο γὰρ κ.τ.λ.]** ‘for by doing this,’ &c.; confirmatory clause. The pres. part. is used with a similarly gerundial force (comp. Herm. Soph. *Elect.* 56) in ver. 6, where it is also better to preserve the more exact participial translation. This form of protasis involves a temporal reference (rather however too fully expressed by Syr.

Ὡς), and may perhaps be distinguished from *εἰ* with pres. indic., or *ἔτει* with pres. subj., with either of which it is nearly synonymous (Donalds. *Gr.* § 505), as connecting a little more closely the action of the verb in the protasis with that of the verb in the apodosis. It is singular that De W. assigns a higher meaning to *σώζειν* in reference to Timothy, but a lower (‘Befestigung’) in reference to his hearers. In both it has its normal and proper sense, not merely ‘servabis ne seducamini,’ Beng. (comp. Theod.), but ‘salvum facies,’ Vulg., ‘salvabis,’ Clarom., and, as Wiesinger well remarks, conveys the important truth, ‘that in striving to save others, the minister is really caring for his own salvation.’ On the force of *καὶ...καὶ*, see notes on ver. 10.

CHAPTER V. I. **Πρεσβυτέρῳ**] ‘an elder,’ Auth., i.e. ‘an elderly man’ (not ‘a presbyter’), so Vulg.: *ἄρα τὸ*

*ἀξιωμά φησιν; οὐκ οἶμαι, ἀλλὰ περὶ παντὸς γεγηρακότος,* Chrys. This interpretation is rendered nearly certain by the antithetical *νεωτέρους* in the following verse, and by *ὡς πατέρᾳ* in the adversative clause. The exhortation, as Leo observes, follows very suitably after the reference (ch. iv. 12) to the *νεότης* of Timothy, ‘ita se gerat erga seniores ut reverā deceat virum juniorēm.’ **μὴ ἐπιπλήξῃς** ‘do not sharply rebuke, reprimand.’ ‘Ἐπιπλήττειν (a ἄπ. λεγόμενον in the N.T.),

Syr.  [increpavit], *νουθετεῖν μὲν παρῆσιαν καὶ αὐστηρότητα,* Coray (mod. Greek), seems to involve the notion of *sharpness* and *severity*: *τὸ ἐπιπλ. καὶ κόπτειν λέγεται...ἔτι δὲ καὶ μαστίζειν...ἄφ' οὐ καὶ τὸ λόγοις ἐπιπλήσσειν εἴρηται,* Eustath. on Hom. *Il.* x. 500 (cited by Wetst.). The usual word in the N. T. is *ἐπιπλάνω*, used very frequently by the first three evangelists, but only once by St Paul, 2 Tim. iv. 2.

**νεωτέρους]** The grammatical construction requires *παρακάλει* to be supplied. The context however seems to suggest a more general word, e.g. *νουθέτει* (comp. 2 Thess. iii. 15, *νουθετέντε ως ἀδελφόν*), a mean term, as it were, between *ἐπίπληττε* and *παρακάλει*, this last verb here appearing to mark ‘exhortation’ in its most gentle and considerate form. This mean term was probably omitted on account of the following *πρεσβυτέρας*, where a milder term would again be more appropriate.

2. *ἐν πάσῃ ἀγνείᾳ*] ‘in all purity;’ with exclusive reference to the *νεωτέρας*; the bishop was so to order his

4 ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἡ ἔκγονα ἔχει, μαν-

conversation to the younger women of his flock, with such purity, as not to afford any ground even for suspicion (Chrys.). 'The rule of Jerome (*Epist. 2*) is simple; 'omnes puellas et virginis Christi aut æqualiter ignora aut æqualiter dilige.'

3. **Χήρας τίμα**] 'Pay due regard to widows,' Conyb. The meaning of *τιμάω* and the connexion of the following verses, 3—16, has been from the earliest times so much a matter of dispute, that it is very difficult to arrive at a *certain* decision. On the whole, when we observe the economic terms, *ἀμοιβὰς ἀποδιδ.* (ver. 4), *προνοεῖν* (ver. 8), and esp. *τὰς ὄντως χήραις ἐπαρκ.* (ver. 16), it seems best with De W. (after Theod., al.) to give *τίμα* a somewhat extended meaning, —'honour,' not by a simple exhibition of respect (*πολλῆς γὰρ δέονται τιμῆς μεμονωμέναι*, Chrys.), —a somewhat insufficient reason), but also by giving material proofs of it: *ἔλεει καὶ τὰ ἀναγκαῖα χορήγει*, Theoph. The translation of Peile, al., 'support, provide for,' *τρέψει μὲν ἐλεημοσύνας*, Coray (mod. Greek), involves too great a departure from the simple sense; the context however does certainly seem to require some intermediate translation, which, without obscuring the primary and proper meaning of *τιμάω*, may still leave the latter and less proper meaning fairly discernible: comp. *τιμῆς* ver. 17, Matth. xv. 4 sq. If this view be correct, ver. 3—8 will seem to relate specially to the support widows are to receive, ver. 9—16 to their qualifications for an office in the church; see Wieseler, *Chronol.* p. 309, and notes on ver. 9. On the position which widows occupied in the early church, see Bingham, *Antiq.* VII. 4. 9, Winer, *RWB.* Art. 'Witwen.'

*τὰς ὄντως χήρας*] 'who are widows indeed.' i.e. as ver. 4, 5, and esp. ver. 16, clearly explain it,—*destitute* and *desolate*, *τὰς μὴ ἔχοντας ἀλλαχθέν οὐδεμίαν βοηθείαν*, Coray. There seems then no sufficient ground either (a) for assigning to *χήρα* its ecclesiastical sense (Baur, *Paulus*, p. 497, who compares Ignat. *Smyrn.* 13, *τὰς παρθένους τὰς λεγομένας χήρας*; see Coteler in loc. Vol. II. p. 38), so that *ἡ ὄντως χ.* is 'a widow proper,' opp. to a *χήρα* in the official meaning of the term; or (b) for giving *ἡ ὄντως χήρα* a strictly ethical reference, 'bona vidua et proba,' Leo; for the 'nervus argumenti' in both cases, viz. the clause *ἢ λατικεν ἐπὶ τὸν Θεόν*, does not mark exclusively the religious attitude, but the earthly isolation of *ἡ ὄντως χήρα*, and her freedom from the distractions of ordinary domestic life; comp. 1 Cor. vii. 33, 34, and, thus far, Neander, *Planting*, Vol. I. p. 154 (Bohn).

4. **εἰ δέ τις χήρα**] 'But if any widow,' i.e. 'in every case in which a widow has,' &c.; comp. Syr., where this evident opposition to *ἡ ὄντως χ.* is even more distinctly maintained. Having spoken of the 'widows indeed,' the Apostle proceeds to show still more clearly his meaning by considering the case of one who does not fall under that class.

**ἔκγονα**] 'descendants,' or more specially, as the context implies, 'grandchildren,' 'children's children,' Syr., 'nephews,' Auth., —in the original, but now antiquated sense of the word; comp. Thom. M. p. 850 (ed. Bern.). The term *ἔκγονον* only occurs here in the N.T., but is sufficiently common in the LXX., as well as in earlier Greek, see exx. in Rost u. Palm, *Lex. s.v.* **μανθανέτωσαν**] 'let them learn.' Who? The

**Θανέτωσαν πρῶτον τὸν ἴδιον οἰκον εὐσεβεῖν καὶ ἀμοιβᾶς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.** ἡ δὲ ὄντως χήρα καὶ μεμονωμένη 5

**χῆραι** implied in the collectively-taken **χῆρα?** or the **τέκνα** and **ζεγονα?** The former is supported by Vulg., Clarom., Chrys., and Theod.; the latter however, which has the support of Syr., Theoph., Eccl. 2, al., seems more in accordance both with the context generally, and with the use of the special terms **εὐσεβεῖν** (see below) and **ἀμοιβᾶς ἀποδῆν**. The explanation of Chrys., **ἀπῆλθον ἔκεινοι** (*οἱ πρόγονοι*) ...**ἐν τοῖς ἑγύροις αὐτοῦ ἀμείζου,** **ἀποδίδουν τὸ δικείλημα διὰ τῶν παιδῶν,** can scarcely be regarded as otherwise than artificial and unsatisfactory.

**πρῶτον** ‘first,’ scil. ‘before thou hast to do it,’ De Wette.

**εὐσεβεῖν**] ‘to be dutiful to,’ ‘to evince (filial) piety towards,’ ‘barusujan,’ Goth. (Massm.); compare Acts xvii. 23, δ ἀγνοοῦντες εὐσεβεῖτε. This verb can hardly be referred to the **χῆραι**, as it certainly cannot be taken actively, ‘regere,’ Vulg., and not very plausibly, ‘to practise piety in respect of,’ Matth.; whereas when referred to the **children**, its primitive sense is but slightly obscured; comp. Philo, *de Dec. Orac.* § 23, Vol. II. p. 200 (ed. Mang.), where storks are similarly said **εὐσεβεῖν** and **γηροτροφεῖν**. The expression **τὸν ἴδιον οἰκον** is somewhat singular in such a connexion, but the remark of De W. (who has elucidated the whole passage with great ability), that **οἰκον** was expressly used to mark the duty as an act of ‘family feeling and family honour,’ seems fairly to meet the difficulty. **Τὸν ἴδιον** marks the contrast between assistance rendered by members of the same family and that supplied by the comparative strangers composing the local church.

**καὶ ἀμοιβᾶς κ.τ.λ.]** ‘and to requite their parents;’ further explanation of **τὸν ἴδιον οἰκον εὐσεβεῖν.** The expression **ἀμοιβᾶς ἀποδιδόναι** is illustrated by Elsner, and Wetst. in loc. (comp. Hesiod, *Op.* 188, *τοκεύσιν ἀπὸ θρηπτήρια δοτεῖν*), and while perfectly suitable in the case of children, would certainly seem very unusual in reference to parents. The duty itself is enforced in Plato, *Legg.* IV. p. 717 C; see also Stobæus, *Floril. Tit.* 79, and esp. Taylor, *Duct. Dub.* II. 5. 3. **Πρόγονοι** does not commonly refer to *living parents* (De W. however cites Plato, *Legg.* XI. p. 931 D), but in the present case suitably balances the term **ζεγονα**, and seems to be adopted as briefly comprehending both generations, mothers or grandmothers.

**τοῦτο γάρ κ.τ.λ.]** See notes on ch. II. 3.

5. **ἡ δὲ ὄντως χήρα]** ‘But (not ‘now,’ Auth.) she that is a widow indeed;’ sharp and emphatic contrast to the foregoing, serving to specify still more clearly to Timothy the characteristics of the ‘widow indeed.’

**καὶ μεμονωμένη]** ‘and left desolate;’ explanatory, not merely additional (Schleierm.) characteristic. Matthies urges that if this were an explanatory characteristic it would have been either **μεμονωμένη ἐστίν**, or **ἡ μεμονωμένη**. This does not seem necessary; the Apostle probably feeling and remembering the adjectival nature of **χήρα** [χά, perhaps Sanscr. *hd*, ‘deserter,’ Pott, *Etym.* Vol. I. p. 199; but comp. Donalds, *Cratyl.* § 280, 287, and Benfey, *Wurzellex.* Vol. II. p. 188] adds another epithet, which explains and more exactly marks the

ἥλπικεν ἐπὶ τὸν Θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ  
ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. ἡ δὲ σπαταλῶσα,

characteristic (*orbitas*) which is involved in χήρα, and forms the principal subject of thought.

ἥλπικεν κ.τ.λ.] ‘*hath placed her hopes on God*;’ ‘hath hoped and still hopes;’ see Winer, *Gr.* § 41. 4, p. 242. On the distinction between ἀλπίζω with ἐπὶ and accus. and with ἐπὶ and dat. see notes on ch. iv. 10.

προσμένει] ‘abides in;’ the preposition apparently intensifying the meaning of the simple verb; see Acts xi. 23, τῇ προθέσει τῆς καρδ. προσμένειν τῷ Κυρίῳ, xiii. 43, προσμένειν τῇ χάρτῃ; comp. τῇ προσευχῇ προσκαρτερεῖν, Acts i. 14, Rom. xii. 12, Col. iv. 2, and consult Rost u. Palm, *Lex. s. v. πρός*, C. c, Vol. II. p. 1162. On the distinction between δέσης and προσευχή, see notes on ch. ii. 1, and on *Eph.* vi. 18. It may be observed that the article is prefixed to both; it clearly might have been omitted before the latter; St Paul however chooses to regard prayer under two separate aspects; comp. Winer, *Gr.* § 19. 5, p. 117, note.

νυκτὸς καὶ ἡμέρας] ‘night and day,’ i.e. grammatically considered, within the space of time expressed by the substantives: see Donalds, *Gr.* § 451, Krüger, *Sprachl.* § 47. 2, and comp. notes on ch. ii. 6 ad fin. St Luke (ii. 37) in the very parallel case of Anna uses the acc. νύκτα καὶ ἡμέραν, but there the previous occurrence of νηστείαις renders the accus., and perhaps the order (fasts appy. began at eve, Winer, *RWB.* Art. ‘Fasten,’ compare Lev. xxiii. 32), perfectly appropriate; in Acts xxvi. 7 and 2 Thess. iii. 8 (*Tisch.*) the acc. is appy. hyperbolical. On the order νυκτ. καὶ ἡμ. (always in St Paul), comp. Lobeck,

*Paralip.* p. 62 sq. It may be observed that St Luke adopts the order νύκτ. καὶ ἡμ., with the acc. (comp. Mark iv. 27), and inverts it when he uses the gen. (opp. to Mark v. 5). St John (Rev. iv. 8, vii. 15, xii. 10, xiv. 11, xx. 10) uses only the gen. and the order ἡμ. καὶ νυκτός. Is the order always to be explained from internal considerations, and not rather to be referred to the habit of the writer?

6. η δὲ σπαταλῶσα] ‘But she that liveth riotously,’ one of the sins of Sodom and her daughters (*Ezek.* xvi. 49), forming a sharp contrast to the life of self-denial and prayer of ἡ ὄντως χήρα. Σπαταλᾶν only occurs again in the N.T. in James v. 5, ἔτρυφόσατε καὶ ἐσπαταλήσατε; comp. *Ezek. loc. cit.*, ἐν εὐθνηίᾳ ἐσπαταλῶν, *Eccl.* xxi. 15, ὁ σπαταλῶν. As the derivation of each word suggests, σπαταλῶ [ΣΠΑ-, cognate with σπαθάω] points more to the ‘prodigality’ and ‘wastefulness’ (Benfey, *Wurzellex.* Vol. I. p. 592), the somewhat synonymous word τρυφᾶω (*θρύπτω*), more to the ‘effeminacy’ and ‘luxury’ of the subject: so also rightly Tittmann, *Synon.* I. p. 193. The present verb is thus, etymologically considered, more allied in meaning to ἀσώτως ζῆν, comp. notes on *Eph.* v. 18, though it is occasionally found (*Theano, ad Eubul.* p. 86, ed. Gale, τὰ σπαταλῶντα τῶν παιδίων) in a sense scarcely at all differing from τρυφᾶν. See also Suicer, *Thesaur.* s.v. Vol. II. p. 992.

ζῶσα τεθνήκεν] ‘is dead while she liveth;’ so Rev. iii. 1, ζῆσ, καὶ νεκρός εί, comp. *Eph.* iv. 18. The meaning is rightly expressed by the Greek expositors, e.g. Theoph. (most incorrectly quoted by Huther), κἀν δοκῆ ζῆν

ζῶσα τέθνηκεν. καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημ- 7  
πτοι ὁσιν. εἰ δέ τις τῶν ἴδιων καὶ μάλιστα οἰκείων οὐ 8  
προνοεῖ, τὴν πίστιν ἥρνηται καὶ ἐστιν ἀπίστου χείρων.

8. *οἰκεῖων*] So *Lachm.* with *AD<sup>1</sup>FGN*: *τῶν οἰκεῖων CD<sup>2</sup>D<sup>3</sup>KL*; all *mss.*; *Chrys.*, *Theod.*, *Dam.* (*Tisch.*, *Alf.*, *Wordsw.*). It may be observed that this omission of the second *τῶν* tends to bind the *ἴδιοι* and *οἰκεῖοι* more explicitly into one class; see *Winer*, *Gr.* § 19. 4, p. 116.

*ταῦτην τὴν ζωὴν τὴν αἰσθητὴν* [comp. *Gal.* ii. 20] *τέθνηκε κατὰ πνεῦμα*: similarly *Theod.*, but with less theological accuracy of expression. Her life is merely a conjunction of soul and body, destitute of all union with the higher and truly quickening principle; comp. *Olshausen*, *Opusc.* p. 196. Numerous quotations involving similar sentiments will be found in *Wetst.* *in loc.*; the most pertinent is *Philo*, *de Profug.* § 10, Vol. I. p. 554 (ed. *Mang.*), *ζῶντες ἔνιοι τεθνήκασι καὶ τεθνηκότες ζῶσι κ.τ.λ.*; comp. *Loesner*, *Obs.* p. 404.

7. *ταῦτα*] ‘these things;’ what things? Those contained (a) in ver. 3–6, *Theod.* (app.), and *Huth.*; or (b) in ver. 6 only, *Chrys.*; or (c) in ver. 5 and 6, *De Wette* and *Wiesing*? Of these (a) is very plausible on account of the simple mandatory force of *παράγγελλε*, but involves the difficulty that *ἀνεπίλ.* must then be referred to *τέκνα* and *ἔκγονα* as well as the widows, whereas the latter seem manifestly the principal subjects. The use of *καὶ* (not simply *ταῦτα* as in ch. iv. 6) is in favour of (b), but then again it seems impossible to disunite two verses so closely connected by the antithesis involved as ver. 5 and 6. On the whole then it seems best to adopt (c), and to refer the pronoun to the two foregoing verses: *καὶ* thus binds ver. 7 to ver. 5 and 6, while ver. 8 concludes the whole subject by a still more emphatic statement of the rule involved in ver. 4, but not then

further expanded, as the statement of the different classes and positions of the widows would otherwise have been interrupted.

*παράγγελλε*]

‘command,’ see notes on ch. iv. 11: the choice of this stronger word seeming to imply that the foregoing contrast and distinction between *ἡ ὄντως χήρα* and *ἡ σπατ.* was intended to form the basis for a rule to the church. *ἀνεπίλημπτοι*] ‘irreproachable;’ the widows, not the widows and their descendants, see above. On the meaning of the word, see notes on ch. iii. 2.

8. *εἰ δὲ κ.τ.λ.*] Recurrence to the same subject and the same persons, *τέκνα* and *ἔκγονα*, as in ver. 4, but, as the *τις* implies, in the form of a more general statement. The *δὲ* (not = *γάρ*, as *Syr.*) is correctly used, as the subjects of this verse stand in a sort of contrast to the widows, the subjects of ver. 7.

*τῶν ἴδιων κ.τ.λ.*]

‘his own (relatives) and especially those of his own house,’ *ἴδιοι* here marks the relationship, *οἰκεῖοι* those who were not only relations but also formed part of the family,—*τοὺς κατοικοῦντας τὴν αὐτὴν οἰκίαν συγγενεῖς*, *Coray*; ‘domesticus, qualis vel maxime est mater aut avia vidua, domi,’ *Beng.* On *οἰκεῖοι*, comp. notes on *Gal.* vi. 10. It is worthy of notice that the Essenes were not permitted to give relief to their relatives without leave from their *ἐπιτρόποι*, though they might freely do so to others in need; see *Joseph. Bell. Jud.* II. 8. 6.

*οὐ προνοεῖ*]

‘does not provide for;’ only again

9      **Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν** Presbyteral widows  
of age and of good character; refuse younger widows,  
whom I desire rather to marry and not to give offence.

Rom. xii. 17, 2 Cor. viii. 21 (both from Prov. iii. 4); in both cases with an accus. *rei* (Jelf, *Gr.* § 496, obs. 1), in the former passage in the middle, in the latter (*Lachm.*) in the active voice. On the connexion *et oὐ* (here perfectly intelligible as *oὐ* is in such close connexion with *προνοεῖ*), see the copious list of exx. in Gayler, *Partic. Neg.* pp. 99—115, and notes on ch. iii.

5.      **τὴν πίστιν ἡρνηται]** ‘he has denied the faith;’ not ‘doctrinam Christianam,’ but ‘the (Christian) faith,’ considered as a rule of life; comp. notes on Gal. i. 23. His acts are a practical denial of his faith: faith and love are inseparable; in not showing the one he has practically shown that he is not under the influence of the other. On the meaning of *πίστις*, see Reuss, *Théol. Chrét.* iv. 13, Vol. II. p. 128 sq.

**ἀπίστου]** Not ‘misbelieving,’ (comp. 2 Cor. iv. 4, Tit. i. 15), but ‘unbelieving,’ opp. to ὁ πιστεύων, 1 Cor. xiv. 22 sq. Such a one, though he might bear the name of Christian, would be really worse than a heathen, for the precepts of all better heathenism forbade such an unnatural selfishness; see Pfanner, *Theol. Gent.* XI. 22, p. 320, and comp. the quotations in Stobæus, *Floril.* Tit. 79.

9.      **Χήρα καταλεγέσθω κ.τ.λ.]** ‘As widow let no one be put on the list,’ &c. In this doubtful passage it will be best to consider (a) the simple meaning and grammatical structure; (b) the interpretation of the clause. First then, *καταλέγειν* (*κατατάττειν*, Suid.) simply means ‘to enter upon a list’ (see exx. in Rost u. Palm, *Lex.* s. v. Vol. I. p. 1624), the contents and object of which must be deduced from the context. Next, we must observe

that *χήρα* is in fact the predicate ‘als Witwe werde verzeichnet,’ Winer, *Gr.* § 64. 4, p. 521. Grammar and lexicography help us no further. (b) *Interpretation:* three explanations have been advanced; (a) the somewhat obvious one that the subject of the preceding clause is simply continued; so Chrys. in loc., the other Greek expositors, and the bulk of modern expositors. The objections to this are, grammatically considered, the appy. studied absence of any connecting particle; exegetically considered, the high improbability that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very exclusive a nature: would the Church thus limit her alms? (β) That of Schleierm., Mack, and others, that deaconesses are referred to: against this the objection usually urged seems decisive,—that we have no evidence whatever that deaconesses and *χήραι* are synonymous terms (the passage in Ignat. *Smyrn.* 13, cannot here fairly be made use of on account of the doubtful reading), and that the age of 60, though deriving a specious support from *Cod. Theod.* XVI. 2. 27 (comp. however *Conc. Chalc.* c. 15, where the age is fixed at 40), is wholly incompatible with the active duties (comp. Bingham, *Antiq.* II. 22. 8 sq.) of such an office. (γ) The suggestion of Grot., ably expanded by Mosh., and followed by De W., Wiesing., Huth. (*Einleit.* § 4), that an order of widows (*χηρῶν χόρος*, Chrys. *Hom. in Div. N. T. Loc.* 31, compare Tertull. *de Vel. Virg.* 9, and the other reff. in Mosheim) is here referred to, whose duties appy. consisted in the exercise of superintendence over, and the ministry of counsel and consolation (see Tertull. *l. c.*) to

ἐξήκοντα γεγονιά, ἐνὸς ἀνδρὸς γυνή, ἐν ἔργοις καλοῖς ιο μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ

the younger women; whose office in fact was, so to say, *presbyteral* (*πρεσβύτερος*) rather than *diaconic*. The external evidence for the *existence* (though not necessarily the special ecclesiastical organization) of such a body even in the earliest times is so fully satisfactory, and so completely in harmony with the internal evidence supplied by ver. 10 sq., that on the whole ( $\gamma$ ) may be adopted with some confidence; see the long note of Wiesing. *in loc.*, and Huther, *Einleit.* § 4, p. 46.

We thus find noticed in this chap., the *χήρα* in the ordinary sense;  $\eta \nuτως χ.$ , the desolate and destitute widow;  $\eta \kappa\alpha\tauειλεγμένη χήρα$ , the ecclesiastical or presbyteral widow. **γεγονιά** is now properly referred by *Lachm.*, *Tisch.*, al., to  $\mu\eta \vartheta\lambda\alpha\tau\tau\omegaν κ.τ.λ.$ , see exx. in *Raphel, Annot.* Vol. II. p. 592. The construction,  $\vartheta\lambda\alpha\tau\tau\omegaν \eta \xi\tauη \xi\zeta\eta\kappa\omega\tau\tau\alpha$ , would be perhaps more correct, but the somewhat concise gen. is perfectly intelligible.

$\dot{\epsilon}\nu\dot{\nu}s \dot{\alpha}\dot{\nu}\dot{\delta}\dot{\rho}\dot{\sigma}s \dot{\gamma}\nu\dot{\nu}\dot{\eta}$  ‘*the wife of one husband*;’ comp. ch. iii. 2. It is obvious that this can only be contrasted with *successive polygamy*, and cannot possibly be strained to refer to the legitimacy of the marriage (comp. Beng.). In plain terms the woman was to be *univira*: so *Tertull. ad Uxor.* I. 7, ‘*præscriptio Apostoli...viduam allegi in ordinem [ordinationem, Seml.] nisi univiram non concedit;*’ comp. notes on ch. iii. 2, and the copious list of exx. in *Wetst. in loc.*

10.  $\dot{\epsilon}\nu \dot{\epsilon}\rho\dot{\gamma}\dot{\omega}s \dot{\kappa}\dot{\alpha}\dot{\omega}\dot{\iota}s \kappa.\tau.\lambda.$ ] ‘*well-reported of in the matter of good works;*’ scil. ‘*for good works;*’ comp. notes ‘*on Tit. iii. 8.*’  $\dot{\epsilon}\nu$  denotes the sphere to which the woman’s actions and the consequent testimony about them was confined. Huther cites *Heb. xi. 2* as

evincing the use of  $\dot{\epsilon}\nu$  to mark the *reason* of the *μαρτυρία*, but there  $\dot{\epsilon}\nu$  is simply ‘*in,’ ‘in hāc fide constituti,*’ Winer, *Gr.* § 48. a, p. 346, note. *Μαρτυρεῖσθαι* appears frequently used in the N. T., e.g. *Acts vi. 3, x. 22, xvi. 2, al.*, in special reference to a *good testimony*. The simple meaning is retained by *Syr.*, *Vulg.*, *Goth.*, al.

εἰ ἐτεκνοτρόφησεν] ‘*if she (ever) brought up children;*’ hypothetical clause, ultimately dependent on *καταλεγέσθω*, but still also more immediately explanatory of  $\dot{\epsilon}\rho\gamma$ , *καλ.* It is doubtful whether *τεκνοτροφεῖν* is to be confined to the widow’s own children (*Vulg.* [appy.], *Chrys.*, and Greek commentators), or extended *also* to the orphans she might have brought up ‘*ecclesiæ commido*’ (Beng.). The latter seems most probable, especially as in three passages which have been adduced, *Herm. Past. Mand.* 8, and *Simil.* 1, and *Lucian, de Mort. Peregr.* § 12, widows and orphans are mentioned in a suggestive connexion. In either case  $\tau\dot{\theta} \dot{\epsilon}\nu\dot{\sigma}\dot{\epsilon}\beta\dot{\omega}s \theta\dot{\rho}\dot{\epsilon}\psi\dot{\omega}s$  (*Theod.*) is necessarily implied, though not expressed in the word.

ἐξενοδόχησεν] ‘*entertained strangers;*’  $\ddot{\alpha}\pi.$  λεγόμ., but comp. *Matth. xxv. 35.* The sequence of duties may have been suggested by the relations of proximity;  $\dot{\theta}\dot{\rho}\dot{\alpha}s \dot{\pi}\dot{\omega}s \pi\alpha\tau\alpha\chi\dot{\omega}s \tau\dot{\alpha}\nu \dot{\alpha}\dot{\iota}\kappa\dot{\epsilon}\omega\dot{\nu}$   $\tau\dot{\alpha}s \epsilon\dot{\nu}\epsilon\gamma\dot{\epsilon}\omega\dot{\alpha}s \tau\dot{\alpha}\nu \dot{\alpha}\dot{\lambda}\dot{\lambda}\dot{\sigma}\dot{\tau}\dot{\rho}\dot{\iota}\dot{\omega}s$  (*Chrys.*); the widow’s own children would clearly be comprehended in, and even form the first objects of the *τεκνοτροφία*.

εἰ  $\dot{\alpha}\dot{\gamma}\dot{\iota}\omega\dot{\nu} \kappa.\tau.\lambda.$ ] ‘*if she (ever) washed the feet of the saints;*’ an act not only connected with the rites of Oriental hospitality (*Jahn, Archæol.* § 149), but demonstrative of her humility (*1 Sam. xxv. 41*,—it was commonly a servant’s

ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ΙΙ ἕργῳ ἀγαθῷ ἐπηκολούθησεν. Νεωτέρας δὲ χήρας παραιτοῦ ὅταν γὰρ καταστρηνάστωσιν τοῦ Χριστοῦ, γα-

II. *καταστρηνάσωσιν*] So CDKLN; most mss.; Chrys., Theod., Theoph., Οeum. (*Griesb., Scholz, De IV. e sil., Wordsw.*). *Lachm.* (ed. min.), *Tisch.*, *Alf.*, here read *καταστρηνάσουσιν* with AFG; 31; Chrys. (Cod.). Though the future might fairly be borne with (comp. pres., *Mark xi. 25*), as in *Rev. iv. 9* (*Rec.*, but doubtful), the external authority does not seem sufficient, for it must be remembered that F and G, even in errors of transcription ('*mira est utriusque [codicis] consensio in lectionibus in ipsisque multis calami erroribus*', *Tisch.*), are

office, Elsner, *Obs. Vol. I.* p. 338), her love (comp. *Luke vii. 38*), and, it might be added, the practical heartiness (comp. Chrys.) of her hospitality: 'nec dedignetur quod fecit Christus facere Christianus,' August. in *Joan. Tract. LVIII. 4.*

*ἐπήρκεσεν*] 'relieved;' *ἔβοήθησεν*, Hesych., comp. Polyb. *Hist. I. 51. 10*, where it is used as nearly synon. with *ἔτιβοηθεῖν*. It thus need not be restricted merely to *alms* (*ἀδορὰ ἐπαρκεῖν*, Clem. Alex. *Strom. I. 10*, comp. Vales. on Euseb. *Hist. VII. 5*), nor *θλιβού*. to 'pressis pauperate' (Beng.), but, as appy. Syr.

Δυοῖς] [refocillavi], may refer to the relief of necessity in its most general form; *καὶ διὰ χρημάτων, καὶ διὰ προστασίας, καὶ μεσιτελας*, Theoph. *ἐπηκολούθησεν*] 'followed after'; comp. *I Pet. ii. 21*, *ἐπακολουθεῖν τοῖς ἔχεσι*: the *ἐπί* does not appear to involve any idea of *intensity*, scil. *προθύμως καὶ κατ' ἔχη*, Coray, Auth. (comp. Steph. in *Thesaur.* s. v.), but only that of *direction*. The sense is thus not very different to that implied in *τὸ ἀγαθὸ διώκειν*, *I Thess. v. 15*; comp. Plato, *de Rep. II. p. 370 B*, *τῷ πραττομένῳ ἐπακολουθεῖν*, where the next words, *μὴ ἐν παρέργον μέρει*, supply the notion of *προθυμία*; see ib. *Phædo*, p. 107 B, where also the force of the compound does not seem very

strongly marked. The meaning is rightly conveyed by Chrys., *δηλοῦντός ἔστιν, ὅτι εἰ καὶ μὴ αὐτῇ αὐτῷ ἐργασθαι ἡδυνήθη, ἀλλ' ὅμως ἔκουσθησεν, ὑπούργησε*.

II. *Νεωτέρας*] Not necessarily, with studied reference to ver. 9, 'widows under sixty years of age,' Wiesing., but, as the context seems to imply, 'younger' with nearly a positive sense, ver. 2.

*παραιτοῦ*] 'shun,' or, as the contrast with *καταλεγέσθω* (ver. 9) seems to require,—'decline' ('refuse,' Auth., *ἀπέβαλλε*, Coray), scil. 'to put on the *κατάλογος* of the presbyteral widows.' They were not necessarily to be excluded from the alms of the Church (Taylor, *Episc.* § 14), but were only to be held ineligible for the 'collegium viduarum'; comp. however ver. 16. On *παραιτοῦ*, comp. notes on ch. iv. 7: the regular meaning (as Huther properly observes) suggested by ch. iv. 7, *2 Tim. ii. 23*, *Tit. iii. 10*, need not here be lost sight of; Timothy was to *shun* them, and not entertain their claims; 'noli causam earum suscipere,' Beng.

*ὅταν καταστρην.*] 'when they have come to wax wanton against Christ,' Auth. ('begun'), 'lascivierū[i]nt,' Beza; the aor. subj. with *ὅταν* marking an action which takes place at some single point of time distinct from the actual present, but otherwise unde-

μεῖν θέλουσιν, ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν 12

practically little more than one authority. Moreover, the only correct principle of explaining these usages of *ἐὰν* and *ὅταν* with the indic.,—viz. the restriction of the whole conditional force to the particle, and the absence of necessary internal connexion between the verb in the protasis and that in the apodosis—does not seem here to apply. St Paul does not appy. desire to mark the mere relation of time, but the ethical connexion between *καταστρ.* and *γαμ.* θέλ.: a weariness of Christ's yoke involves a further and more decided lapse. On the use of *ἐὰν* and *ὅταν* with the indic., see Klotz, *Devar.* Vol. II. p. 468—478.

fined; see Winer, *Gr.* § 42. 5, p. 275, and notes on 2 *Thess.* i. 10. This translation of *καταστρ.* may be fully retained if 'lascivire' be taken *more* in its simple ('instar jumentorum quæ cum pabulo ferociunt,' Scul. ap. Pol. *Syn.*) than in its merely sexual reference (quæ fornicatae sunt in injuriam Christi, Jerome, *Epist.* 11, al. 223), though this, owing to the *γαμεῖν θέλουσιν*, not simply fut. *γαμήσονται* [usual later form], cannot wholly be put out of sight. *Στρηνίας*, a word of later comedy (see Lobeck, *Phryn.* p. 381, Trench, *Synon.* Part II. § 4), implies the exhibition of 'over-strength,' 'restiveness,' and thence of 'fulness of bread' (Antiph. ap. Athen. III. 127) and 'wanton luxury'; comp. Rev. xviii. 7, 9. The adjec. *στρῆνης* is far more probably connected with the Sabine 'strena' (Donalds. *Varron.* IV. 2), and the Lat. 'strenuous' (Polt, *Etym.* Vol. I. p. 198) than with *τόπος*, *τραύμα*, which is suggested by Lobeck. The prep. *κατὰ* expresses the direction of the action (Rost u. Palm, *Lex.* s. v. *κατά*, IV. 2), and points to the object against which the *στρῆνος* was shown: comp. *κατακαυχᾶσθαι*, James ii. 13.

12. *ἔχουσαι κρίμα ὅτι* 'having, bearing about with them, a judgment that,' &c.; comp. φόβον *ἔχειν*, ver. 20, *ἀμαρτίαν* *ἔχειν*, John xv. 22. The judgment or sentence is a load which they bear about with them (comp. Gal. v. 10); and this judgment is *ὅτι*

...*ἡθέτησαν*. "Οτι is thus not causal, but objective, and so must not, as in Mill, be preceded by a comma,—a punctuation probably suggested by a misinterpretation of *κρίμα*. This it need scarcely be said is not for *κατάκριμα* ('damnationem,' Vulg., Clarom.; *κατάκρισιν*, Theoph.), much less = 'punishment' ('beladen sich mit Strafbarkeit,' Mack), but retains its usual and proper meaning. The context will alone decide the nature of the judgment, whether favourable or unfavourable; comp. notes on *Gal.* v. 10, and Fritz. *Rom.* Vol. I. p. 94.

*τὴν πρώτην κ.τ.λ.]* 'they broke their first faith;' clearly, as it is explained by the Greek commentators, their engagement (*συνθήκην*, Chrys.) to Christ not to marry again, which they virtually, if not explicitly made, when they attempted to undertake the duties of the presbyteral office as *ένος ἀνδρὸς γυναῖκες*; so Theod., *τῷ Χριστῷ συντάξαμενοι σωφρόνως ξῆν ἐν χηρεῖ δευτέροις ὄμιλοισι γάμοις*. The only seeming difficulty is *πρώτην*, not *προτέραν*, as the *πρώτη πίστις* was really to the first husband. This is easily explained: there are now only two things put in evidence, faith to Christ, and faith to some second husband. In comparing these two, the superl., according to a very common Greek habit of speaking, is put rather than the compar.; see Winer, *Gr.* § 35. 4. note 1, p. 218. The phrase *ἀθετεῖν πίστιν*, 'fidem ir-

13 ἡθέτησαν ἄμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περιεργοί, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν νεω-

ritam facere,' is illustrated by Wetst. and esp. Raphel *in loc.*; the latter cites Polyb. *Hist.* VIII. 2. 5, XI. 29. 3, XXIII. 16. 5, XXIV. 6. 7. The numerous illustrations that the language of St Paul's unquestioned Epp. has received from Polybius are well-known and admitted. This persistent similarity, in the case of an Ep. of which the genuineness has been (unreasonably) doubted, is a subsidiary argument which ought not to be lost sight of.

13. **ἄμα δὲ κ.τ.λ.]** There is some difficulty in the construction; *μανθάνω* is usually connected with *περιερχ-*, but unless with De W. and Wiesing. we plainly assume that the participle is *incorrectly used* for the inf., we shall have an incongruous sense, for *μανθάνω περιερχόμενος* can only mean 'I learn that I am going about,' Jelf, *Gr.* § 683. Again if with Wordsw. we translate 'being idle they are learners, running about' we have an absolute use of *μανθάνω* (comp. however 2 Tim. III. 7), and a dislocation of words, that seem harsh and unnatural. It will be best then, with Syr., Chrys., al., and also Winer, *Gr.* § 45. 4, p. 310, to connect *μανθ.* with *ἀργαῖ*, 'they learn to be idle,' esp. as this can be supported by Plato, *Euthyd.* p. 276 B, *οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν* [Bekk. however omits *σοφοί*], and in part by Dio Chrys. p. 283 (ed. Reisk.), *ἐμάνθανε λιθαξόος τὴν τοῦ πατρὸς τέχνην*.—both of which exx. are appositely cited by Winer, *l. c.* If it be urged (De Wette, Wiesing.) that running about would be more naturally the consequence of idleness than vice versa, it may be said that *περιερχ.* may possibly refer to some portion of their official duties, in the performance of which,

instead of rather acquiring spiritual experiences, they only contracted idle and gossiping habits. *Tὰς οἰκίας* might seem to confirm this, 'the houses of them they have to visit'; but comp. 2 Tim. III. 6, where (as here) the article appears *generic*, or at most, 'the houses of such as receive them,' comp. Winer, *Gr.* § 17. 1, p. 116, note (ed. 5). *περιερχόμεναι* 'going round to,' the part. is certainly used with reference to an *idle, wandering*, way of going about, in Acts xix. 13; this meaning however is derived from the context, which does not oblige us *necessarily* to retain the same meaning *here*. Other exx. of accusatives after the *πε. i.* in the comp. verb are found in the N.T., e.g. Mark vi. 6, Acts ix. 3, al.; comp. also Matth. *Gr.* § 426, Bernhardy, *Synt.* v. 30 ad fin., p. 260.

**ἀλλὰ καὶ φλύαροι κ.τ.λ.]** 'but also tattlers and busybodies'; *ἐπανόρθωσις* of preceding epithet; beside being merely idle, they also contract and display a 'mala sedulitas' in both words and actions. *Φλύαρος*, a ἄπ. λεγόμ. in N.T. (but see *φλυαρεῖν*, 3 John 10), as its derivation [ΠΛΥ-, fluere, Pott, *Etymol. Forsch.* Vol. I. 212] obviously suggests, points to a babbling, profuse, way of talking. *Περιεργος* (see Acts xix. 19) marks a *meddling* habit, a perverted activity that will not content itself with minding its own concerns, but must busy itself about those of others; comp. 2 Thess. III. 11, *μηδὲν ἔργα γε μένουσιν ἀλλὰ περιεργαζομένους*, [Demosth.] *Philip.* IV. 150, *ἔξ οὐ ἔργαζη καὶ περιεργάζη*.

**λαλοῦσαι κ.τ.λ.]** 'speaking the things which they ought not,' carrying things from one house to another: *περιοδεύονται γὰρ τὰς οἰκίας οὐδὲν ἀλλ' ή τὰ ταύ-*

τέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-  
μὴν διδόναι τῷ ἀντικειμένῳ λοιδορίᾳ χάριν· ἥδη γάρ 5

τῆς πρὸς ἐκείνην φέρουσι, Theoph. On τὰ μὴ δέοντα, compare notes on Tit. i. 11.

14. βούλομαι] ‘I desire;’ not merely ‘I hold it advisable,’ De Wette, ‘velim,’ Beza, comp. notes on ch. ii. 8. The comparison of this verse with ver. 11 is instructive; there the widows themselves θελουσσιν γαμεῖν; their θελήματα lead them to it (Eph. ii. 3); their will is to marry; here St Paul desires (‘dilebato et propenso animo,’ Tittm.) that—not being on the list—they would do so. Chrys. makes no distinction, ἐπειδὴ αὖται βούλονται βούλομαι κάγω κ.τ.λ. As a general rule, the distinction of Tittmann, *Synon.* I. p. 124,—‘θέλεων nihil aliud est quam simpliciter velle, neque in se habet notionem voluntatis propensae ad aliquam rem, sed βούλεσθαι denotat ipsam animi propensionem,—will be found satisfactory, but in the application of it to individual cases proper caution must be used. It ought to be remarked that θέλω is very far more frequently used by St Paul than βούλω, the latter occurs only 1 Cor. xii. 11, 2 Cor. i. 15, and 17 (*Lachm.*), Phil. i. 12, 1 Tim. ii. 8, vi. 9, Tit. iii. 8, Philem. 13; once only 1 Cor. l.c. in reference to God (the Holy Ghost). Boύλω is most used by St Luke in the Acts, where it occurs thirteen times, and consequently, if we except quotations, rather more frequently than θέλω.

οὐν has here its proper collective force (*Klotz, Devar.* Vol. II. p. 717), ‘in consequence of these things being so, I desire,’ &c.; ‘igitur,’ Beza,—not an injudicious change for ‘ergo,’ Vulg., as there is here no ‘gravior argumentatio;’ see Hand, *Tursell.* Vol. III. p. 187.

γεωτέρας] ‘younger widows,’ not

merely ‘younger women,’ as Auth.; still less ‘Jungfrauen,’ as Baur. The context seems to confine our attention simply to widows. The true aspect of this precept is, as Wiesinger observes, defined by οὐν here, and γάρ ver. 15; the precept involves its own restrictions. The Apostle desires the younger widows to marry, rather than attempt a course of duties which they might swerve from or degrade; comp. Chrys. τεκνού., οἰκοδ.] ‘to bear children, to rule the house;’ regular inf. after verbs denoting ‘a motion of the will,’ Jeßl, *Gr.* § 664; comp. Winer, *Gr.* § 44. 3, p. 287. Both words are ἄπ. λεγόμ. in the N.T.; the substantive τεκνογονία however occurs ch. ii. 15, and οἰκοδεσπότης several times in the first three gospels. Both the latter subst. and its verb belong to later Greek, οἰκίας δεσπότης λεκτέον, οὐχ ὡς ‘Ἀλεξις, οἰκοδεσπότης, Phrynicus; so Pollux, *Onom.* X. 21: further exx. are cited by Loheck, on *Phryn.* p. 373. It is an untenable position that τεκνοτρόφ. is included in τεκνογον. (Möller); if included in any word, it would far more naturally be so in οἰκοδεσποτεῖν (Leo), which points to the woman’s sphere of domestic duties.

τῷ ἀντι-  
κειμένῳ] ‘to the adversary,’ not ‘the devil,’ Chrys., for though this application derives some plausibility from τοῦ Σατ. ver. 15, yet the λοιδορ. χάριν seems far more naturally to suggest a reference to *human* opponents,—the adversaries of Christianity (Phil. i. 28, Tit. ii. 8) among the Jews or the Gentiles; so Hamm., De W., Wiesing. On this word, and the possibly stronger ἀντιτασσόμενοι (‘qui in adversâ acie stantes oppugnant’), see Tittm. *Synon.* II. p. 11. λοι-  
δορίας χάριν] ‘for reviling,’ lit. ‘to

16 τινες ἐξετράπησαν ὅπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

16. *πιστὴ*] So *Lachm.* with ACFG&; 17. 47; *Vulg.* (*Amit.*, *Harl.*<sup>1</sup>), *Copt.*, *Arm.* The longer reading *πιστὸς* ἢ *πιστὴ* is adopted by *Tisch.* with DKL; nearly all mss.; *Vulg.* (*Fuld.*, *Tol.*, *Harl.*<sup>2</sup>), *Syr.* (both), *Ar.*, *Slav.*; *Chrys.* (distinctly), *Theod.*, *Dam.*, al. (*Griesb.*, *De W.*, *Wiesing.*); though less easily to be accounted for than the shorter reading, it must now appy. give way to the definitely better attested reading in the text.

further, promote, reviling ;' prepositional clause, appended to *ἀφορμὴν διδόναι* to specify the manner in which, and purpose for which, the occasion would be used; on the meaning of *χάριν* comp. notes on *Gal.* iii. 19, and Donalds. *Cratyl.* § 278. The 'reproach' must be understood as directed not merely against the widows, but against Christianity generally ; comp. *Tit.* ii. 5.

15. *ἥδη γάρ τινες*] 'for already some,' sc. widows; *ἀπὸ πελας ἡ νομοθεσία γεγένηται*, *Theod.* Matthies here gives the pronoun a more extended reference, but without sufficient reason; *γάρ* clearly confirms the command in the preceding verse, and thus naturally refers us to the special cases of those mentioned in it. The inversion *ἐξετράπησάν τινες* now adopted by *Tisch.* (ed. 7) with AFG; al., is of less critical authority than the reading in the text.

*ἔξετράπησαν*] '(have) turned themselves out of the way,' sc. of chastity, propriety, and discretion: comp. 2 *Tim.* iv. 4. It is unnecessary to give this aberration a wider or more general reference,—'from the faith' (Mosh.), 'from right teaching' (Heydenr.). The younger widows, to whom the Apostle alludes, had swerved from the path of purity and chastity, which leads to Christ, and followed that of sensuality, which leads to Satan: Christ was the true spouse, Satan the seducer.

16. *εἴ τις πιστὴ κ.τ.λ.*] 'If any believing woman have widows, let her relieve them.' This might fairly seem a concluding reiteration of the precept in ver. 4 and ver. 8, or a species of supplementary command based on the same principles (comp. Mosh.). The connexion however, and difference of terms, *ἐπαρκείτω* not *προνοείτω*, suggest a different application of the precept. In ver. 4, 8, the duties of children or grandchildren to the *elder* widow are defined: here the reference is rather to the *younger* widows. How were such to be supported? If they married, the question was at once answered; if they remained unmarried, let their relatives, fathers or mothers, uncles or aunts, brothers or sisters, support them, and not obtrude them on the *χηρικὸν τάγμα*, ver. 9, when they might be unfit for the duties of the office, and bring scandal on the church by their defection. The reading *ἐπαρκείσθω* (*Lachm.*) is well supported [AF GN&] but may be due to an assimilation with the *βαρείσθω* that follows.

*βαρείσθω*] 'be burdened,' *Luke* xxi. 34, 2 *Cor.* i. 8, v. 4; later and less correct form for *βαρύνειν*. The assertion of Thom. M. s.v., *πλὴν ἐπὶ τοῦ παρακειμένου οὐ βεβάρυγκα λέγουσιν ἀλλὰ βεβάρηκα*, is somewhat doubtful; *βεβαρηώς* (intrans.) is used by Homer, and *βεβαρημένος* certainly appears in *Plato*, *Symp.* p. 203 B, as well as in *Aristides* (cited by Thom. M.), but the latter

Let the elders who rule well receive double honour; be guarded in receiving accusations against them. Rebuke sinners.

**Oι καλῶς προεστῶτες πρεσβύτεροι** 17  
**διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ**  
**κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. λέγει** 18

passage is an imitation of Homer, and the former has a very poetical cast; the use of *βεβάρημαι* as the regular Attic perfect (Huther) cannot therefore be completely substantiated: compare Buttum, *Irreg. Verbs*, s.v. *βαρίνω*.

17. **Οι καλῶς προεστῶτες**] ‘*who rule, preside* (surely not ‘*have presided*,’ Alf.), *well*;’ not in any special antithesis to those ‘*who preside ill*,’ but in contra-distinction to other presbyters, to the presbyter as such (Wiesing). The meaning of *καλῶς προεστάνται* is approximately given by Chrys. as *μηδενὸς φείδεσθαι τῆς ἔκεινων κηδεμονίας ἔνεκεν*; this however too much obscures the idea of *rule* and *directive functions* (Bloomf.) implied in the participle *προεστ.*; comp. ch. iii. 4.

**διπλῆς τιμῆς**] ‘*double honour*, i.e. *remuneration*,’ double, not in comparison with that of widows or deacons (Chrys. 1, comp. Thorndike, *Relig. Assembl.* iv. 22), nor even of *οἱ μὴ καλ. προεστ.* (comp. *οἱ ἀμαρτάνοντες*, ver. 20) but, with a less definite numerical reference,—*διπλῆς* (not *διπλασίας τιμῆς*, as in Plato, *Legg.* v. p. 730 D), i.e. *πολλῆς τιμῆς*, Chrys. 2, *πλέονος τιμῆς*, Theod. *Tιμὴ* again, as *τίμα* in ver. 3, *includes*, though it does not precisely *express*, ‘*salary, remuneration*,’ and is well paraphrased by Chrys. as *θεραπεῖα* [*καὶ*] ἡ *τῶν ἀναγκαῖων χρηματὰ*, comp. Clem. Rom. 1 Cor. 1. Kypke (*Obs. Vol. II.* p. 361) cites several instances of a similar use of *τιμὴ*, but in all, it will be observed, the regular meaning of the word is distinctly apparent: comp. Wakef. *Sylv. Crit.* Vol. IV. p. 199. **ἀξιούσθωσαν]** ‘*be counted worthy*,’ Auth., ‘*digni habeantur*,’ Vulg., comp. Syr., not

merely ‘*be rewarded*,’ Hammond. They were *ἄξιοι διπλῆς τιμῆς*, and were to be accounted as such. **οἱ κοπιῶντες κ.τ.λ.]** ‘*they who labour in word and doctrine*;’ no hendiadis, scil. *εἰς τὴν δόσεχήν τοῦ λόγου* (Coray, al.), but with full inclusiveness,—‘in the general form of *oral discourse* (whether monitory, hortatory, or prophetic), and the more special form of *teaching*;’ see Thorndike, *Prim. Gor.* IX. 3, Vol. I. p. 42 (A.-C. Libr.). Mosheim (*de Reb. ante Const.* p. 126 sq.) throws a stress upon *κοπιῶντες*, urging that the verb does not imply merely ‘*Christianos erudire, sed populos verae religionis nescios ejus cognitione imbuere*,’ p. 127. We should then have two, if not three classes (comp. 1 Thess. v. 12),—the preachers abroad, and rulers and preachers at home, the former of which might be thought worthy of more pay: this is ingenious, but it affixes a peculiar theological meaning to *κοπιάω* which cannot be fully substantiated; comp. ch. iv. 10, 1 Cor. iv. 12, al. The concluding words, *ἐν λόγῳ καὶ διδασκ.,* certainly seem to imply two kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in *κοπιῶντες*, and that the Apostle does not so much distinguish between the functions as the execution of them (see esp. Thorndike, *Prim. Gor.* IX. 7), it yet seems more natural to suppose that in the large community at Ephesus there would exist a clerical college of *προεστῶτες πρεσβύτεροι* (Thorndike, *ib.* III. 2), some of whom might have the *χάρισμα* of teaching more eminently than others; see notes on *Eph.* iv. 11,

γὰρ ἡ γραφὴ Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ Ἀξιος ὁ

and Neander, *Planting*, Vol. I. p. 149 sq. (Bohn).

18. λέγει γάρ κ.τ.λ.] The first quotation is taken from Deut. xxv. 4, and is quoted with a similar application in 1 Cor. ix. 9. The law in question, of which the purport and intention was kindness and consideration for animals (see Philo, *de Human.* § 19, Vol. II. p. 400, ed. Mang., Joseph. *Antiq.* IV. 8. 21), is applied with a kind of 'argumentum a minori' to the labourers in God's service. The precept can hardly be said to be generalized or expanded (see Kling, *Stud. u. Krit.* 1839, p. 834 sq.), so much as reapplied and invested with a typical meaning. And this typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin, but is to be referred to the inspiration of the Holy Spirit under which the Apostle gives the literal meaning of the words their fuller and deeper application; comp. notes on *Gal.* iv. 24.

Βοῦν ἀλοῶντα] 'an ox while treading out the corn,' not 'the ox that treadeth,' &c., Auth.—an inexact translation of the anarthrous participle; comp. Donalds. *Gramm.* § 492. Threshing by means of oxen was (and is) performed in two ways; either the oxen were driven over the circularly arranged heaps, and made to tread them out with the hoof (Hosea x. 11, comp. Micah iv. 13), or they were attached to a heavy threshing-wain (Heb. גַּדֵּל, Isaiah xxviii. 27, פְּלֹגָה, xli. 15, or מִקְרָב, Judges viii. 7, see Bertheau *in loc.*), which they drew over them, see esp. Winer, *RWB.* Art. 'Dreschen,' Bochart, *Hieroz.* Vol. I. p. 310, and the illustrations in Thomson, *Land and the Book*, Vol. II. p. 314. There is some little doubt about the order; Lachm. reads οὐ φι-

β. αλ. with AC; seven mss.; Vulg., Syr. [incorrectly claimed by Tisch.], Copt., Arm.; Chrys., al. As this might have been a correction from 1 Cor. l.c., and as the weight of MS. authority is on the other side, it seems best to retain the order of the text.  
 οὐ φιμώσεις] 'thou shalt not muzzle,' imperative future, on the various usages of which see notes on *Gal.* v. 14, and Thiersch, *de Pental.* III. § 11, p. 157. The animals that laboured were not to be prevented from enjoying the fruits of their labours (Joseph. *Antiq.* IV. 8. 21), as was the custom among the heathens in the case of their cattle (comp. Bochart, *Hieroz.* Vol. I. 401), and even (by means of a πανσικάπη, Poll. *Onom.* VII. 20) in the case of their slaves; see Rost u. Paln, *Lex. s.v. πανσικ.* Vol. II. p. 774. καὶ Ἀξιος κ.τ.λ.] Proverbial declaration (Stier, *Red. Jes.* Vol. I. p. 400) made use of by our Lord (Luke x. 7, comp. Matth. x. 10), and here repeated by St Paul to enhance the force of, and explain the application of, the preceding quotation. There is nothing, in the connexion to justify the assertion that this is a citation from the N. T. (Theod.), and thus necessarily to be connected with λέγει...ἡ γραφή, as is contended by Baur and others who deny the genuineness of this Epistle; γραφή, it need scarcely be said, being always applied by St Paul to the Old Test.; comp. Wieseler, *Chronol.* p. 303, and see notes on 2 Tim. iii. 16. Though a similar mode of citation is found elsewhere in the case of two actual passages of scripture (Mark vii. 10, Acts i. 20, compare Heb. i. 310), yet we must remember that this is not a case of two parallel citations, but that the second is only explanatory of the first; the compari-

έργατης τοῦ μισθοῦ αὐτοῦ. Κατὰ πρεσβυτέρου κατη- 19  
γορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρ-  
τύρων. Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, 20  
ἴνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

son therefore fails. Even De W. admits that Baur has only *probability* in his favour.

19. **Κατὰ πρεσβυτέρου]** ‘Against an elder,’ Vulg., Goth.; not ‘an elderly man,’ Chrys., Theoph., Ecum. The context clearly relates only to presbyters. **κατηγορίαν** ‘a charge, an accusation;’ οὐκ εἶπε δὲ μὴ κατακρίνης, ἀλλὰ μηδὲ παραδέξῃ δλῶς, Theoph. It has been asked (De W.) whether Timothy is not to observe the judicial rule here alluded to (Deut. xvii. 6, xix. 15, comp. Matth. xviii. 16, 2 Cor. xiii. 1) in all cases as well as merely in the case of an elder. The answer is, that Timothy was not a judge in the sense in which the exercise of that office was presupposed by the command. He might have been justified in receiving an accusation at the mouth of only one witness; to prevent however the scandals that would thus frequently occur in the church, the Apostle specifically directs that an accusation against an elder is only to be received when the evidence is most *legally* clear and satisfactory. **ἐκτὸς εἰ μή]** ‘except it be,’ 1 Cor. xiv. 5, xv. 2; a pleonastic negation, really compounded of two exceptive formulæ; comp. Thom. M. s.v. χωρίς, and see the exx. cited by Wetst. on 1 Cor. xiv. 5, and by Lebeck, *Phryni*. p. 459. **ἐπὶ δύο κ. τ. λ.]** ‘on the authority of [‘on the mouth of,’ Syr.] two or three witnesses;’ comp. Xen. *Hell.* VI. 5. 41, **ἐπ’ δλίγων...μαρτύρων**, ‘paucis adhibitis testibus;’ Winer, *Gr.* § 47. g, p. 335. Huther finds a difficulty in this meaning of *ἐπι* with the gen. Surely nothing can be more simple.

As *ἐπι* with a gen. properly denotes *superposition* (see Donaldson, *Cratyl.* § 173), the **κατηγορία** is represented as resting upon the witnesses, depending on them to substantiate it: comp. Hammond. The closely allied use, *ἐπι δικαστῶν*, *δικαστηρίου*, &c., in which the *presence* of the parties (*coram*) is more brought into prominence (1 Cor. vi. 1, 2 Cor. vii. 14), is correctly referred by Kühner (Jelf, *Gr.* § 633) to the same primary meaning. The idea of ‘connexion or accompaniment,’ which Peile (following Matth. *Gr.* § 584 η) here finds in *ἐπι*, is not sufficiently exact: see further exx. in Rost u. Palm, *Lex. s. v. ἐπι*, Vol. I. p. 1034.

20. **Τοὺς ἀμαρτάνοντας]** ‘Them that sin, sinners;’ apparently not the offending presbyters (Hutb., Alf.), as the expression is far too comprehensive to be so limited, but sinners generally, ‘persistentes in peccato’ (Pricæus ap. Pol. *Syn.*),—whether presbyters or others. This very constant use of the article with the pres. part. as a kind of equivalent for the subst. is noticed in Winer, *Gr.* § 45. 7, p. 316; see also notes on *Gal.* i. 23. **ἐνώπιον πάντων** must obviously be joined with **ἔλεγχε**, not with **ἀμαρτ.** (Cajet.). This text is perfectly reconcileable with our Lord’s instruction (Matth. xviii. 15), not because ‘Christus agit de peccato occulto, Paulus de publico’ (Justiniani), but because, first, Timothy is here invested with special ecclesiastical authority (comp. Thordike, *Prim. Gov.* ch. XIII.), and secondly, because the present participle (contr. **ἐὰν ἀμαρτ.** Matth. l. c.) directs

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ  
καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν  
ἀγγέλων ἵνα ταῦτα φυλάξῃς χωρὶς

I solemnly charge thee  
be not partial nor pre-  
cipitate: some men's  
sins are sooner, some  
later, in being found  
out; so their good  
works.

the thought towards the *habitually*  
*sins* character of the offender (*ἐπιμε-  
νότας τῇ ἀμάρτ., Theoph.*), and his  
need of an open rebuke; see notes on  
*Eph.* iv. 28.

21. Διαμαρτύρομαι] ‘I solemnly charge thee,’ ‘obtestor,’ Beza,—or with full accuracy, ‘obtestando Deum (Dei mentione interpositâ) graviter ac serio hortor,’ Winer, *de Verb. c. Prepp.* v. p. 20; similarly used in adjurations, 2 Tim. ii. 14, iv. 1. In 1 Thess. iv. 6, the only other passage in which it occurs in St Paul’s Epp. [Heb. ii. 6], it has more the sense of ‘assure, solemnly testify;’ comp. Acts xx. 21, 23, 24. In this verb (used several times by St Luke), the preposition appears primarily to mark the presence or interposition of some form of witness, ‘intercessionis (*Vermittelung*), ad quam omnis testimonii provincia reddit, notiōnem;’ Winer, *l. c. p. 21*. On verbs compounded with διά, see the remarks of Tittmann, *Synon.* I. p. 223; and on the present and other uses of ἵνα (here appy. *purpose* and *purport* united), comp. notes on *Eph.* i. 17. τοῦ Θεοῦ κ.τ.λ.] ‘God and Christ Jesus.’ With the present reading this text cannot possibly be classed under Granville Sharpe’s rule (Green, *Gr.* p. 216), and even with the reading of the *Rec.* (*kvp.* ’I. X., with D<sup>3</sup>KL; mss.; Syr., Goth., al.; Chrys., al.) the reference of the two substantives to one person is in the highest degree doubtful and precarious: the Greek Ff. are here for the most part either silent, or adopt the usual translation; see notes on *Eph.* v. 5, Middleton, *Art.* p. 389 (ed. Rose), Stier on *Eph.* Vol. I. p. 250.

τῶν ἐκλεκτῶν ἀγγέλων] ‘the elect

angels;’ he adds ‘the elect angels’ because they in the future judgment shall be present as witnesses with their Lord,’ Bp. Bull: comp. Joseph. *Bell.* II. 16. 4 sub fin. (cited by Otto and Krebs), μαρτύρομαι δὲ ἐγὼ μὲν ὑμῶν τὰ ἀγνα, καὶ τοὺς λεπόντας ἀγγέλους τοῦ Θεοῦ. There is some little difficulty in deciding on the meaning of the term ἐκλεκτοί. It surely cannot be a mere ‘epitheton ornans’ (Huther; compare Calv., Wiesing.), nor does it seem probable that it refers to those of a *higher*, as opposed to those of a lower rank (Cathar. ap. Est.; comp. Tobit xii. 15), as all such distinctions are at best uncertain and precarious; comp. notes on *Col.* i. 16. With such passages as 2 Peter ii. 4, Jude 6, before us, it seems impossible to doubt that the ‘elect angels’ are those who kept their *first estate* (Chrys., Theoph., Ecum.), and who shall form part of that countless host (Jude 14, Dan. vii. 10) that shall attend the Lord’s second advent; so Stuart, *Angelology*, IV. 2 (in *Biblioth. Sacra*, 1843, p. 103); comp. also Twes-ten, *Angelol.* § 3 (translated in *Bibl. Sacr.* for 1844, p. 782). On the existence and ministry of these Blessed Spirits see the powerful and admirable sermons of Bp. Bull, *Engl. Works*, p. 194 sq. ταῦτα] ‘these things,’ which have just been said (ver. 19, 20), about caution in receiving accusations, and necessary exercise of discipline when sin is patent; so Theod. (expressly) and the other Greek expositors. De W. and Wiesing. refer ταῦτα only to ver. 20, but would not τοῦτο have thus been more natural? At any rate it seems clearly unsatisfactory to extend the reference to ver. 17 sq. (Huth.)

**προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. Χεῖρας 22 ταχέως μηδὲν ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλο-**

al.): instruction about the exercise of discipline might suitably be connected with the weighty adjuration in ver. 21, but scarcely mere semi-fiscal arrangements.

**χωρὶς προκρίματος**] ‘without prejudice, prejudging’ (‘fauldömein,’ Goth.); ‘*judicium esse debet, non praetudicium,*’ Beng. In the participial clause that follows the contrary aberration from justice is forbidden, scil. ‘*inclinatio per favorem,*’ κατὰ προπάθειαν προσκλιθμένος τῷ ἐνī μέρει, Theoph. The reading πρόσκλησιν (*Lachm.* with *ADL*; al. 50; Copt.? *Chrys.*?), though deserving some consideration on the principle ‘*proclivi lectioni præstat ardua,*’ can scarcely be forced into yielding any natural sense. Both προκρ. and πρόσκλ. are ἄπ. λεγ. in the N. T.: the latter occurs also in Clem. Rom. I. 21, 47, 50 (comp. Polyb. *Hist.* v. 51. 8, vi. 10. 10), Iren. *Hær.* I. 6. 1 (ed. Mass.), and is illustrated by Krebs, *Obs.* p. 356 sq. On the alleged distinction between χωρὶς and ἀνεύ see notes on *Eph.* ii. 12.

22. **Χεῖρας ταχέως κ.τ.λ.]** ‘ *Lay hands hastily on no man.*’ Indisputably the most ancient interpretation of these words is ‘the imposition of hands in ordination,’ περὶ χειρότονάν, *Chrys.*; so Theod., Theoph., *Ecum.*, and of modern expositors Alf., Wordsw., and Conyb., but without success in explaining the context. The preceding warnings however, and still more the decided language of the following clause (comp. ἀμαρτάνοντας ver. 20) appear to point so very clearly to some disciplinary functions, that it seems best with Hammond (so also De Wette, Wiesing.) to refer these words to the χειρόθεσία on the *absolution of penitents*, and their re-admission to church-fellowship; so appy.

Taylor, *Dissuasive*, Part II. I. 11, though otherwise in *Episcopacy*, § 14. The prevalence in the apostolic age of the custom of imposition of hands generally, and the distinct evidence of this specific application of the custom in very early times (Euseb., *Hist.* vii. 2, calls it a παλαιὸν θόος; see Concil. Nic. Can. 8), seem to render such an assumption in the present case by no means arbitrary or indemonstrable; see esp. Hammond *in loc.* and comp. Suicer, *Thesaur.* Vol. II. p. 1517, Bingham, *Antiq.* XVIII. 2. 1.

**μηδὲ κοινώνει κ.τ.λ.]** ‘*nor yet share in the sins of others,*’ i. e. μηδέν σοι καὶ ταῖς ἡμ. ἀλλοτρ. κοινὸν ξετω, Winer, Gr. § 30. 8, p. 180; ‘*do not share with them their sins, by restoring them to church-fellowship on a doubtful or imperfect repentance.*’ The rendering of Auth., ‘*be partaker of*’ (‘*mache dich theilhaftig*,’ De Wette), is not quite sufficiently exact, as this would rather imply a gen. Κοινωνεῖν is commonly used in the N. T. with a ‘*dativus rei*’ (see notes on *Gal.* vi. 6), and in this construction seems to involve more the idea of *community* than of simple participation; see Winer, l.c., Poppo on *Thucyd.* II. 16, Vol. III. 2, p. 77, and comp. notes on *Eph.* v. 11. On the continued negation μὴ...μηδέ, see notes on *Eph.* iv. 27, and the treatise of Franke, *de Part. Neg.* II. 2, p. 6. The remark of De W. on this clause seems reasonable, that if the reference were to ordination, this sequence to the command would imply a greater corruption in the Church than is at all credible. To admit that ἀμαρτίαις points to ἀμαρτάνοντας, and yet to conceive that presbyters are referred to in the latter expression and candidates for ordination in the former

23 τρίαις. σεαυτὸν ἀγνὸν τήρει. μηκέτι ὑδροπότει, ἀλλὰ

οἶνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς

24 σου ἀσθενείας. Τινῶν ἀθρώπων αἱ ἀμαρτίαι πρόδηλοι

(Alf., Wordsw.), is a narrow and somewhat cheerless view of a church which, with all its faults, could not bear 'them which were evil,' and knew how to reject false apostles (Rev. ii. 2).

**σεαυτὸν κ.τ.λ.]** 'Keep thyself (emphatic) *pure*,' 'purum,' Beza, not 'castum,' Vulg., Clarom. The position of the reflexive pronoun and the sort of antithesis in which it stands to ἀλλοτρ. seem to imply, 'while thou hast to act as judge upon other men, be morally pure thyself.' Αγνός (Ἄζω), as its termination suggests ('object conceived under certain relations,' Donalds. *Cratyl.* § 255), implies properly an outward, and thence an inward *purity*; 'ἀγνὸν est in quo nihil est impuri,' Tittmann, *Synon.* I. p. 22; comp. ἀγνὴ ἀναστροφή, 1 Pet. iii. 2, *σοφίᾳ ἀγνῇ*, James iii. 17, and see Trench, *Synon.* Part II. § 38. The derivative sense of 'castitas' ('puritas a venere,' ἀγνὸς λέχους, γαμῶν, Valck., Eur. *Phæn.* 953) comes easily and intelligibly from the primary meaning; comp. 2 Cor. xi. 2, Tit. ii. 5, and Reuss, *Théol. Chrét.* IV. 16, Vol. I. p. 170, except that he adopts this derivative meaning far too generally. On the distinction between it and ἄγνος ('in ἄγνοις cogitatur potissimum verecundia quæ ἀγνῷ rei vel personæ debetur'), compare Tittmann, *loc. cit.*

**23. μηκέτι ὑδροῖ.**] 'Be no longer a water-drinker.' There is no necessity to supply 'only' (Conyb., Coray, al.); ὑδροποτ. not being exactly identical with ὕδωρ πίνει, but pointing more to the regular habit; comp. Artemidorus, I. 68 (Wetst.), πίνειν ὕδωρ ψυχρὸν ἀγαθὸν πᾶσι· θερμὸν δὲ ὕδωρ νόσους ἢ ἀπράξιας σημαίνει τῶν θεος ἔχοντων ὑδροποτεῖν κ.τ.λ., and see Winer, Gr. •

§ 55. 8, p. 442, and the numerous exx. cited by Wetst. *in loc.* The position of this precept in ref. to the context is certainly somewhat singular, and has given rise to many different explanations. The most natural view is that it was suggested by the previous exhortation, to which it acts as a kind of limitation; 'keep thyself pure, but do not on that account think it necessary to observe an *ἀρνεῖσθαι* (Plutarch, *de Iside et Osir.* § 6), and ascetical abstinences.' To suppose that the Apostle puts it down here just as it came into his mind, fearing he might otherwise forget it (Coray *in loc.*), seems very unsatisfactory; still more so to regard it as a hint to Timothy to raise his bodily condition above maladies, which, it is assumed, interfered with an efficient discharge of his duties (Alf.). That the Apostle's 'genuine child in the faith' (ch. i. 2) was feeble in body is certain from this verse; that this feebleness affected his character is, to say the very least, a *most* questionable hypothesis. It may be remarked, in conclusion, that some ascetic sects, e. g. the Essenes, were particularly distinguished for their abstinence from wine, especially on their weekly festival; ποτὸν ὕδωρ ναματιαῖον αὐτοῖς ἐστιν, Philo, *de Vit. Cont.* § 4, Vol. II. p. 477, see § 9, p. 483, and comp. Luke i. 15, Rom. xiv. 21.

**διὰ τὸν στόμαχόν σου]** 'on account of thy stomach.' Wetstein and Kypke very appropriately cite Libanius, *Epist.* 1578, πέπτωκε καὶ ἡμῖν δὲ στόμαχος τὰς συνεχέστιν ὑδροποταῖς. The pronoun is omitted by ADNE, and thus, to some extent, may be considered of doubtful authority.

**24. Τινῶν ἀνθρώπων κ.τ.λ.]** The

*εἰσιν προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολούθουσιν.*

connexion is not perfectly obvious. Heinsius (*Exercit.* p. 491), not without some plausibility, includes ver. 23 with the last clause of ver. 22 in a parenthesis. This seems scarcely necessary; *σεαυτὸν κ.τ.λ.* is a supplementary command in reference to what precedes; ver. 23 is a kind of limitation of it, suggested by some remembrance of Timothy's habits. The Apostle then reverts to *μηδὲ κοιν. ἀμαρτ.* with a sentiment somewhat of this nature. 'There are two kinds of sins, the one crying and open which lead the way, the other silent which follow the perpetrator to judgment; so also there are open and hidden (*τὰ δῆλως ἔχοντα*) good works: sins however and good works alike shall ultimately be brought to light and to judgment.' The two verses thus seem mainly added to assist Timothy in his diagnosis of character; ver. 24 appears to caution him against being too hasty in *absolving* others; ver. 25 against being too precipitate in his censures; so Huther.

**πρόδηλοι**] 'openly manifest:' the preposition does not appear to have so much a mere *temporal* as an *intensive* reference; see *Heb.* vii. 14, where Theod. remarks, *τὸ πρόδηλον ὡς ἀνατίρητον τέθεικε*; comp. also *προγράφω* *Gal.* iii. 1, and notes in *loc.* So similarly *Syr.* and *Vulg.*, both of which suppress any temporal reference in the prep. Estius compares 'propalam,'—a form in which Hand similarly gives to 'pro' only an amplifying and intensive force, 'ut palam propositam rem plane conspiciamus,' *Tursellinus*, Vol. iv. p. 598.

**προάγουσαι**

**κ.τ.λ.**] 'going before, leading the way, to judgment,' as heralds and apparitors ('quasi anteambulones,' Beza) proclaiming before the sinner the whole

history of his guilt. The 'judgment' to which they lead the way is certainly not any *ecclesiastical* *κρίσις*,—for does any such *κρίσις* really bring all sins and good deeds thus to light?—but either 'judgment' in its general sense with reference to men (Huth.), or, perhaps with ultimate reference to 'the final judgment' (comp. Chrys.); they go before the sinner to the judgment seat of Christ; see Manning, *Serm.* 5, Vol. III. p. 72, in the opening of which this text is forcibly illustrated. To limit the *κρίσις* to the case of candidates for ordination (Alf., Wordsw.) is to give to a verse almost obviously and studiously general a very narrow and special interpretation. So much was this felt by Basil, that we are told by Theoph. (on ver. 24) that he conceived the present portion to have no connexion with the *περὶ τῶν χειροτονῶν λόγον*, but to form a separate *κεφάλαιον*: comp. Cramer, *Caten.* Vol. VI. p. 44, where this and the following verses form an independent section.

**καὶ ἐπακολούθουσιν]**

'they rather follow after,' sc. *εἰς κρίσιν*; not merely indefinitely, 'they follow after, and so in their shorter or longer course become discovered,' De W.,—an explanation which completely destroys the image and apposition,—but, 'the sins crying for vengeance follow the sinner to the tribunals whether of his fellow-men, or, more inclusively, of his all-judging Lord,' *οὐ γάρ συγκαταλύονται τῷ βίῳ, ἀλλ' ἐπακολούθουσιν*, Theoph.; comp. Manning, *l. c.* On *ἐπακόλ.* see notes on ver. 10: the antithesis *προάγουσαι* precludes the assumption of any special force in *ἐπί*, scil. 'presse sequi,' *ἀδιασπάστως συνοδεύοντες τὸν ὑποκρινόμενον*, *ὡς η σκλα τὸ σῶμα*, Coray; the only relations presented to our thoughts seem those of

25 ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως  
ἔχοντα κρυβῆναι οὐ δύνανται.

VII. "Οσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι τοὺς Servants, for the sake  
of God's name, hon-  
our your masters, esp.  
if they are believers  
and brethren. Teach this.  
ἴδίους δεσπότας πάσης τιμῆς ἀξίους

before and after. *Kai* clearly does not belong to *τισίν* (Huther), but is attached with a kind of *descensive* force to *ἔπακολ.*; see notes on *Gal.* iii. 4.

25. *ώσαύτως*] ‘in like manner;’ good works are in this respect not *ώς* *έτέρως* to sins, the same characteristic division may be recognised; some are open witnesses, others are secret witnesses, but their testimony cannot be suppressed. *Lachmann* inserts δὲ after *ώσαύτως*, with AFG; Aug., Boern., Goth.: this reading is not improbable, but has scarcely sufficient external support.

τὰ ἔργα τὰ καλῖ]

‘their good works;’ the repetition of the article is intended to give prominence to the epithet and more fully to mark the antithesis between the *ἀμαρτίαι* and the *καλὰ ἔργα*; see Middleton, *Art.* chap. VIII. p. 114 (ed. Rose), comp. Winer, *Gr.* § 20. a, p. 120. On the somewhat frequent use of the expression *καλὰ ἔργα* in these Epp., comp. notes on *Tit.* iii. 8.

τὰ ἄλλως ἔχοντα] ‘they which are otherwise,’ i.e. which are not *πρόδηλα*. To refer this to *καλὰ* alike mars sense and parallelism. In the concluding words the paraphrase of Huther, ‘they cannot always remain hidden’ (*κρυβῆναι*), is scarcely exact: the αὐτ. inf., though usually found after *ἔχω*, *δύναμαι*, &c. (Winer, *Gr.* § 44. 7, p. 298), cannot wholly lose its significance, but must imply that the deeds cannot be concealed at all. They may not be patent and conspicuous (*πρόδηλα*), but they cannot be definitely covered up: they will be seen and recognised some time or other. The reading in this last clause is not quite

certain; *δύναται* is supported by FG KLN and most mss.; the plural only by AD and about 30 mss.: this latter reading is however certainly to be preferred on internal grounds, as the singular may so easily have been a grammatical correction.

CHAPTER VI. I. ὑπὸ ζυγὸν δοῦλοι] ‘under the yoke as bond-servants;’ not ‘servants.....under the yoke,’ Auth.; still less ‘under the yoke of

slavery’ (جَنَاحَةً زَوْجَةً دَعْمَةً).

Syr.) a needless *εν διά δυοῖν*. *Δοῦλοι* is not the subject, but an explanatory predicate appended to *ὑπὸ ζυγόν*, words probably inserted not to mark an extreme case (‘the harshest bondage,’ Bloomf.),—for the language and exhortation is perfectly general,—but to point to the actual circumstances of the case. They were indisputably *ὑπὸ ζυγὸν δοῦλοι*, let them comport themselves accordingly. Similar exhortations are found Eph. vi. 5 sq., Col. iii. 22, Tit. ii. 9; comp. 1 Cor. vii. 21, where however the meaning is not perfectly certain, all apparently directed against the very possible misconception that Christianity was to be understood as putting master and bond-servant on an equality, or as interfering with the existing social relations.

τοὺς ἴδιους δεσπ.] ‘their own masters,’ those who stand in that distinct personal relation to them, and whom they are bound to obey; see esp. the note on *ἴδιος* on *Eph.* v. 22. On the distinction between *δεσπότης* and *κύρος* [κύρ. γυναικός καὶ οὐλῶν ἀνήρ καὶ πατέρ, δεσπ. δὲ ἀργυρωνήτων, Ammonius, s. v.], see Trench, *Synon.*

ἥγεισθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.

§ 28. St Paul here correctly uses the unrestricted term δεσπότης as more in accordance with the foregoing ὑπὸ ζυγόν, comp. Tit. ii. 9; it is noticeable that in his other Epp. he uses κύριος. πάσης τιμῆς] ‘all honour,’ honour in every form and case in which it is due to them. On the true *extensive* meaning of πᾶς, see notes on Eph. i. 8. ἡ διδασκαλία] ‘the doctrine,’ sc. ‘His doctrine,’ Syr., Auth.: comp. Tit. ii. 10, τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ. Διδασκ clearly points to the Gospel, the evangelical doctrine (Theod.), which would be evil spoken of, if it were thought to inculcate insubordination; see Chrys. *in loc.*

2. πιστούς] ‘believing,’ i.e. Christian masters; slightly emphatic, as the order of the words suggests. The slaves who were under heathen masters were *positively* to regard their masters as deserving of honour, the slaves under Christian masters were *negatively* not to evince any want of respect. The former were not to regard their masters as their inferiors, and be insubordinate, the latter were not to think them their equals, and be disrespectful. μᾶλλον δούλ.] ‘the more serve them;’ μᾶλλον is not merely corrective, ‘potius servant,’ Beza, but intensire, ‘the rather,’ Hamm., ‘magis servant,’ Vulg., Goth. Beza’s correction, as is not unfrequently the case, is therefore here unnecessary; see Hand, *Tursell.* s.v. ‘magis,’ Vol. III. p. 554. ὅτι πιστοὶ καὶ λ.] ‘because believing and beloved (of God) are,’ &c. There is some little difficulty in the construc-

tion and explanation. The article however shows that οἱ ἀντιλ. is the subject, πιστοὶ καὶ λγ. the predicate: the recurrence of the epithet πιστοὶ, and the harmony of structure, still further suggest that the *masters*, and not the servants (Wetst., Bretschn.), are the subjects alluded to. The real difficulty lies in the interpretation of the following words. οἱ...ἀντιλαμβανόμενοι.] ‘they who are partakers of;’ ‘qui...participes sunt,’ Vulg., Clarom.; so too Copt., Goth., Arm., comp. Syr. ﻢَنْتِلَامْبَوْ [qui requie fruuntur]. ‘Αντιλαμβ. is used in two other passages in the N. T., in both in the sense ‘succurrere,’ Luke i. 54 (Isaiah xli. 9, LXX., ΠΙΔΗΓΗ), Acts xx. 35. This is obviously inapplicable. The usual (ethical) meaning in classical Greek is ‘to take a part in,’ ‘to engage in,’ whether simply, e.g. Thucyd. II. 8, ἀντιλ. (sc. the war), or with reference to the primitive meaning, in a more intensive sense, ‘to cling to,’ and thence ‘to secure, get possession of,’ e.g. Thucyd. III. 22 ad fin., τοῦ ἀσφαλοῦ ἀντιλ. It does not then seem a very serious departure from the classical meaning of ἀντιλ. to take it, with a subdued intensive force, as ‘percipere,’ ‘frui’ (see Euseb. *Hist.* IV. 15, εὐδός τοσαντης ἀντελ., cited by Scholef. *Hints*, p. 120, and exx. in Elsner, *Obs.* Vol. II. p. 306), if we may not indeed almost give ἀντιλ a formal reference to the reciprocal relation (comp. Coray) between master and servant, and translate ‘who receive in return (for food, protection,

3 Εἴ τις ἔτεροδιδασκαλεῖ καὶ μὴ προσ-  
έρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ  
Κυρίου ἡμῶν Ἰησοῦν Χριστοῦ καὶ τῇ κατ'

‘*c.*’) their benefit.’ In either of these latter meanings, η εὐεργ. will most simply and naturally refer to the ‘beneficium’ (not merely the εὐεργεία, Coray) shown to the master in the services and εὐροι (Eph. vi. 7) of the bondservant. Chrys., al., refer the εὐεργεία to the kind acts which the masters do to the slaves; this, though perhaps a little more *lexically* exact, is *contextually* far less satisfactory; and this seems certainly a case where the context may be allowed to have its fullest weight in determining the meaning of the separate words. To refer εὐεργεία to the *divine* benevolence (‘*beneficentia Dei, nimirum in Christo,*’ Beza) seems manifestly untenable.

ταῦτα κ. τ.λ.

*'these things teach and exhort;'* τὸ μὲν διδακτικῶς τὸ δὲ πράκτικῶς, Theod. Tisch. and Lachm. both refer these words to the next clause; so appy. Chrys., but not ΟΕcum. It is doubtful whether this is correct: the opposition between διδασκε and ἔτεροδ. is certainly thus more clearly seen, but the prominent position of ταῦτα (contrast ch. iv. 11) seems to suggest a more immediate connexion with what precedes. For the meaning of παρακ. see notes ch. i. 3, and on Eph. iv. 1.

3. ἐτεροδιδάσκαλεῖ 'teaches other doctrine,' 'plays the ἐτεροδιδάσκαλος;' comp. λαθροδιδάσκαλεῖ, Iren. *Hær.* III. 4. 2, and see notes on ch. i. 3, the only other passage in the N. T. where the word occurs.

**προσέρχεται]** 'draws nigh to,' 'as-sents to.' Svr. **προσέρχεται** [sacerdens]

Bentley (*Phileleuth. Lips.* p. 72, Lond. 1713) objects to πορεύονται, suggesting

• *g*, *y*, *z*, *u*, *v*, *w*, *x*, suggesting

*προσέχει* or *προσέχεται*; there is no reason however for any change in the expression. Προσέρχ., when thus used with an abstract subst., appears to convey the idea of ‘attention to,’ e.g. *προσελθεῖν τοῖς νόμοις*, Diod. Sic. I. 95. *προσ-*, *τῇ φιλοσοφίᾳ*, Philostr. Ep. Socr. II. 16, and thence of ‘assent to, adhesion to’ (comp. Acts x. 28, and the term *προσήλυτοι*), any principle or object, e.g. *προσελθεῖντες ἀρετὴν*, Philo, Migr. Abr. § 16, Vol. I. p. 4+9 (ed. Mang.), and still more appositely, *τοῖς τῶν Ἰουδαίων δόγμασι προσέρχ.*, Ireneus, Fragm. 36 (Pfaff, p. 27). Bretsch. cites Eccl. i. 30, but there φέβεται *Kvp.* is clearly the dat. of manner. See Loesner, Obs. p. 405 sq., where several other exx. are adduced from Philo.      *νύκτα(ν. λόγοις)* ‘sound

(healthful) words; see notes on ch.

*'those of our Lord Jesus Christ,' i.e.  
which emanate from our Lord,—either*

directly, or through His Apostles and teachers: not the gen. *objecti*, 'sermones qui sunt de Christo,' Est., but the gen. *originis*; comp. Hartung, *Casus*, p. 23, and notes on 1 *Thess.* i. 6. καὶ τῇ κατ' εὐσέβ. διδασκ.] 'and to the doctrine which is according to godliness;' clause cumulatively explanatory.

of the foregoing; 'verba Christi vere sunt doctrina ad pietatem faciens,' Grot. The expression  $\eta\ kai\ \epsilon\nu\sigma\epsilon\beta\alpha$  is not, 'quæ ad pietatem ducit,' Leo, Möller,—a meaning however which with some modifications may be grammatically defended (comp. 2 Tim. i. 1, Tit. i. 1, and see Winer, *Gr. s. v. κατά*, § 49 d. c, p. 358, Rost u. Palm, *Lex.* ib. II. 3, Vol. I. p. 1598),—but according to the usual meaning of the

εὐσέβειαν δίδασκαλίᾳ, τετύφωται, μηδὲν ἐπιστάμενος, 4  
ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται  
φθόνος, ἔρεις, βλασφημίαι, ὑπόνοιαι πονηρά, διαπαρα- 5

prep., ‘quæ pietati consentanea est,’ Est.; there were (to imitate the language of Chrys. on Tit. i. 1) different kinds of δίδασκαλα; this was specially *ἡ κατ’ εὐσέβ. δίδασκαλα.* For the meaning of εὐσέβ., see notes on ch. ii. 2.

4. **τετύφωται**] Not simply ‘superbus est,’ Vulg., nor even ‘inflatus est,’ Clarom., but ‘he is beclouded, besotted, with pride,’ see notes on ch. iii. 6. The apodosis begins with this verse: even if ἀφίστασθ ο.τ.λ. (Rec., ver. 5) were genuine it would be impossible to adopt any other logical construction.

**μηδὲν ἐπιστάμενος**] ‘yet knowing nothing,’ see notes on ch. i. 7. If it had been οὐδὲν ἐπιστ., it would have been a somewhat more emphatic statement of an absolute ignorance on the part of the ἐτεροδιδάσκ.: it must be always observed however that this latter is a less usual construction in the N.T., see Green, Gr. p. 122. The connexion of μὴ and οὐ with participles, a portion of grammar requiring some consideration, is laboriously illustrated by Gayler, Part. Neg. p. 274—293.

**νοσῶν περὶ ζητ.]** ‘doting, ailing (opp. to ὕγαιν. λύγω), about questions?’ περὶ marks the object round about which the action of the verb is taking place; comp. notes on ch. i. 19. In the use of περὶ with a gen., the derivative meanings, ‘as concerns,’ ‘as regards,’ greatly predominate: the primary idea however still remains: περὶ with a gen. serves to mark an object as the central point, as it were, of the activity (e.g. 1 Cor. xii. 1, the πνευμ. δῶρα formed as it were the centre of the ἔγνωσις), the further idea of any *action* or *motion* round it is supplied by περὶ

with the accus.; comp. Winer, Gr. § 47. e, p. 334, Donalds. Gr. § 482. On ζητήσεις, see notes on ch. i. 4. **λογομαχίας**] ‘debates about words,’ ‘verbal controversies,’ ἄπ. λεγόμ.; in Latin, ‘verbivilitationes,’ Plaut. Asin. II. 2. 41, λόγον προσάντη, Greg. Naz. Carm. 15, Vol. II. p. 200: ‘contentiosas disputationes de verbis magis quam de rebus,’ Calv. These idle and barren controversies degenerate into actual strife and contention, and give rise to bad feelings and bitter expressions of them: ὑπὸ δοξοσοφίας ἐπηρμένοι ἐρίζοντες τελοῦσι, Clem. Alex. Strom. VII. p. 759 (cited by Huth.). The reading is extremely doubtful. We still retain the plural ἔρεις (as in ed. 2); but it must be observed that the addition of Ν to the evidence in favour of the singular renders it probable that the reading of ed. 1 (ἔροις) may be the most correct. In this, as in some few other passages, we pause till the peculiarities of Ν are more fully ascertained, its authority in some portions of the N.T. being clearly not so great as it is in others.

**βλασφημίαι]** ‘evil speakings,’ ‘railings,’—not against God (Theod.), but, as the context clearly implies, against one another: comp. Eph. iv. 31 and notes. On the derivation of βλασφημέω, see notes on ch. i. 13.

**ὑπόνοιαι πον.** is similarly referred to God by Chrys. and Theoph.; but the context here again seems clearly to limit the words to ‘evil and malevolent surmisings’ against those who adopt other views. ‘Τπν., a ἄπ. λεγόμ. in the N.T., occurs not unfrequently in classical Greek joined with epithets or in a context which convey an unfavourable meaning, e.g.

*τριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερη-*

Demosth. *Olympiod.* 1158, ὑπόνοιαι πλασταὶ...καὶ προφάσεις ἄδικοι; sometimes even alone, e. g. Polyb. *Hist.* v. 15. 1, ἐν ὑπονοῇ ἡσαν χαίροντες, Philo, *Leg. ad Cuium*, §6, Vol. II. p. 551 (ed. Mang.), ἐξιώμενος τὰς ὑπονολας τοῦ Τιθείου.

5. **διαπαρατριβαῖ**] ‘lasting conflicts,’ ‘obstinate contests,’ ‘contentiones,’ Vulg., Clarom., Syr. [contritio,—see Michael. in Cast. *Lex. s.v.*]. The prep. διὰ has here its usual and primary force of ‘thoroughness,’ ‘completeness,’ intensifying the meaning of the binary compound *παρατριβαῖ*, scil. ἀμοιβᾶται καὶ ἀμιλλητικαὶ *παρατρ.*, Coray; comp. Winer, *Gr.* § 16. 4, p. 92. This latter word (*παρατρ.*), as its derivation suggests, properly signifies ‘collisions,’ thence derivatively, ‘hostilities,’ ‘enmities,’ comp. Polyb. *Hist.* II. 36. 5, ὑποφίαι πρὸς ἀλλήλους καὶ *παρατριβαῖ*, IV. 21. 5, *παρατριβᾶς* καὶ φιλοτιμίας; add XXI. 13. 5, XXIII. 10. 4, al. There is then no allusion to moral *contagion* (comp. Chrys.), but to the *collision* of disputants whose mere λογομαχίαι had led at last to ‘truces iniuricarias.’ To retain *παραδιατριβαῖ* (*Rec.*, ‘profitless disputations’), as is still done by Bloomf., following Tittmann, *Synon.* I. p. 233, is contrary to every principle of sound criticism: for (1) *παραδιατρ.* is found only in a few cursive mss. and Theophr., while *διαπαρ.* is found in ADFGLN; great majority of mss.; Clem., Bas., Chrys. (*Griesb.*, *Scholz*, *Lachm.*, *Tisch.*); (2) it is highly probable that the reading *παραδιατρ.* was a *correction*, as compounds of *διαπαρ.* are rare; and (3) *παραδιατρ.* is in fact expressed in λογομαχ. and superfluous, while the reading of the text is perfectly natural and consistent.

There are a few similar compounds, e. g. *διαπαρατηροῦμαι*, 2 Sam. iii. 30, *διαπαράγω*, Greg. Nyss. Vol. II. p. 177, *διαπαρασύρω*, Schol. Lucian. Vol. II. p. 796 (Hemst.).

**διεφθαρμ...**

**τὸν νοῦν**] ‘corrupted in their mind.’

There is no reason whatever for translating νοῦς ‘intellect,’ as Peile in loc., nor any scriptural evidence for the distinction he draws between the νοῦς as ‘the noetic (?) faculty, the understanding,’ and the φρὴν as ‘the reason.’ Νοῦς is here, as not unfrequently in the N. T. (comp. Rom. i. 28, Eph. iv. 17, Tit. i. 15, al.), not merely the ‘mens speculativa,’ but the *willing* as well as the *thinking* part in man, the human πνεῦμα is one of its aspects, not simply ‘quatenus cogitat et intelligit’ (Olsh. *Opusc.* p. 156), but also ‘quatenus vult.’ φρὴν (φρένες) on the other hand only occurs twice, in 1 Cor. xiv. 20. For a detailed account of νοῦς, see Beck, *Seelenlehre*, II. 18, p. 49 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 139 sq., and comp. also Olshausen, *Opusc.* p. 156, whose definitions are however rather too narrow.

The accus., it need scarcely be remarked, is an accus. ‘of the remoter object,’ and specifies that part of the subject *in or on* which the action of the verb takes place, Winer, *Gr.* § 32. 5, p. 204, Scheuerl. *Synt.* IX. 2, p. 65. The origin of this construction is probably to be looked for in verbs with *two* accusatives, which when changed into the passive retain the accus. *rei* unaltered; thence the usage became extended to other verbs, comp. Krüger, *Sprachl.* § 52. 4. 2 sq., Hartung, *Casus*, p. 61 sq.

**ἀπεστερ.** τῆς ἀλ.]

‘deprived of the truth;’ immediate consequence of the foregoing: they were not only ἔστερημ. τῆς ἀλ. (*στερέω* however does not occur in N. T.), but

μένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶγαι τὴν εὐσέβειαν. Ἐστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας. οὐδὲν γάρ εἰσηγήκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἔξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ διατροφὰς καὶ

ἀπεστερημ.; the truth was taken away from them; comp. ch. i. 19, Tit. i. 14, where its first rejection is stated to be the act of the unhappy men themselves.

**πορισμὸν κ.τ.λ.**] ‘that godliness is a source of gain,’ clearly not, as the article proves (Jelf, *Gr.* § 460. 1), ‘that gain is godl.,’ as Syr. and Auth. *Πορισμός*, here and ver. 6, appears to be not so much ‘gain’ in the abstract, as ‘a source or means of gain’ (‘a gainful trade,’ Conyb.); comp. Plutarch, *Cato Major*, § 25, δοσὶ κεχρῆσθαι μόνος πορισμὸς γεωργίᾳ καὶ φειδοῖ; and on the termination -μος, Donalds. *Crat.* § 253, Lobeck, *Phryn.* p. 511. The sentiment of the verse is expressed more fully in Tit. i. 11, διδάσκοντες ἀ μὴ δεῖ αἰσχροῦ κέρδους χάριν. The Rec. inserts ἀφίστασο ἀπὸ τῶν τοιούτων with KL, Syr. (both), al., but the authorities for the omission, AD'FGH; Vulg., Clarom., Goth., Copt., al., very distinctly preponderat.

6. **πορισμὸς** has here no immediate spiritual reference (Matth.) to future and heavenly gain (*αἰώνιον πορίζει ζωήν*, Theod.), but points rather to the actual gain in this life, and the virtual riches which godliness when accompanied by αὐτάρκ. (comp. notes on ch. i. 14, and on *Eph.* vi. 23) unfailingly supplies; κέρδος ἐστιν ἡ εὐσέβεια ἐάν καὶ ἡμεῖς μὴ πλειόνων ἐφίεμεθα [sic], ἀλλὰ τῇ αὐταρκείᾳ στοιχῶμεν, (Ecum.; similarly Chrys., Theoph.: ‘the heart, amid every outward want, is then only truly rich, when it not only wants nothing which it has not, but has that which raises it above what it has not,’ Wiesinger. Pagan authors (see exx. in Suicer, *Thes.* Vol. I. p. 575) have

similarly spoken of αὐτάρκ. being gain; the Apostle associates αὐτάρκ. with εὐσέβ., and gives the mere ethical truth a higher religious significance.

**αὐταρκείας**] ‘contentedness,’ not ‘competency,’ Hamm.; ‘sufficiencia est animus suā sorte contentus, ut aliena non appetat nec quidquam extra se querat,’ Justin, *in loc.*: compare the perhaps slightly more exact definition of Clem. Alex. *Paed.* II. 12, Vol. I. p. 247 (Potter), αὐτάρκ. ἔξις ἐστὶν ἀρκούμενη οἵ δεῖ [see Estius], καὶ δι' αὐτῆς ποριστικὴ τῶν πρὸς τὸν μακάριον συντελούντων βιον. The subst. occurs again in 2 Cor. ix. 8, but objectively, scil. ‘sufficiency,’—a meaning which obviously would not be suitable in the present case; αὐτάρκης occurs Phil. iv. 11.

7. οὐδὲν γάρ] Confirmation of the preceding clause, especially of the last words in it, μετὰ αὐταρκείας. As we brought nothing into the world, and as that very fact renders the inference more than probable that we shall carry nothing out (comp. Job i. 21), our real source of gain must be something independent of what is merely additional, ὥστε τι δεῖ ἡμῖν τῶν περιττῶν εἰ μηδὲν μέλλομεν ἐκεῖ συνεπάγεσθαι; Theoph.: we entered the world with nothing, we shall leave the world with nothing, why should we then grasp after treasures so essentially earthly and transitory? οὐδὲ ἔξενεγκεῖν κ.τ.λ.] ‘we also cannot take any thing out,’ these words are clearly emphatic, and contain the principal thought: ‘excutit natura redeuntem sicut intrantem,’ Senec. *Epist.* 102. It is this inability to take anything away

9 σκεπάσματα, τούτοις ἀρκεσθησόμεθα. Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπι-

which furnishes the most practical argument for the truth of the assertion. If we could take anything out there would be an end to *ἀντάρκεια*; our present and future lots would be felt to be too closely dependent on each other for us to acquiesce patiently in any assigned state: piety with contentment would then prove no great *πορισμός*.

8. ἔχοντες δέ] ‘but if we have;’ conditional member (comp. Donalds. *Gr.* § 505), introducing a partial contrast to what precedes: the ‘δέ’ is thus not for *οὐν*, Syr.,—a particle which would give a different turn to the statement,—still less equivalent to *καλ*, Auth., but points to a suppressed thought suggested by *οὐδὲ ἔξενεγκεῖν κ.τ.λ.*; ‘*something addititious we must certainly have while we are in this world, but if,*’ &c. The oppositional force of the particle is thus properly preserved: ‘aliquid in mente habet ad quod respiciens oppositionem infert,’ Klotz, *Devar.* Vol. II. p. 365, comp. notes on *Gal.* iii. 11.

*Διατροφὰς καὶ σκ.]* ‘*food and clothing,*’ both words ἄπ. λεγάμ. in the N.T. The prep. in the former subst. perhaps may hint at a fairly sufficient and permanent supply, comp. Xen. *Mem.* II. 7. 6, *τὴν τε οἰκλαν πᾶσαν διατρέψει καὶ ἥγῃ δαψιλῶς.* The latter substantive probably only refers to ‘clothing,’ Clarom., Arm., not to ‘shelter,’ Goth. (?), Peile, or to both, as Vulg. (?) ‘*quibus tegamur,*’ De W.; for see Aristot. *Polit.* VII. 17, *σκέπασμα μικρὸν ἀμπισχεῖν* (Wetst.), and compare the passage cited by Wolf out of Sext. Empir. IX. 1, *τροφῆς καὶ σκεπασμάτων καὶ τῆς ἀλλης τοῦ σώματος ἐπιμελεῖς,* where it similarly does not seem necessary (with Fabricius) to extend the re-

ference: so also Chrys., all the Gk. expositors, and appy. Syr., as *Ἀλογόνη* [tegumentum] occurs elsewhere, e. g. Acts xii. 8, in definite reference to a garment. *ἀρκεσθησόμεθα* ‘we shall be satisfied:’ the use of the future is slightly doubtful. It does not seem exactly *imperatival*, Goth., Auth.,—though this meaning might be defended, see Winer, *Gr.* § 43. 5, p. 282, nor even *ethical*, ‘we ought to be, we must be so,’ comp. Bernhardy, *Synt.* x. 5, p. 377,—but, as the following verse seems to suggest, more definitely *future*, and as stating what will actually be found to constitute *ἀντάρκεια*; ‘simil etiam affirmare aliquid intendit Apostolus,’ Estius, who with Hamm. refers to Syr. (‘sufficient to us are’), where this view is more roughly expressed: so appy. Green, *Gr.* p. 27, and De W., who refers the future to what might ‘reasonably be expected.’ For the practical applications of this text see 10 sermons by Bp. Patrick, *Works*, Vol. IX. p. 44 sq. (Oxf. 1858).

9. Οἱ δὲ κ.τ.λ.] Class of persons opposed to those last mentioned. Chrys. with his usual acuteness calls attention to *βουλόμενοι*; *οὐχ ἀπλῶς ἐπεν οἱ πλουτοῦντες, ἀλλ’ οἱ βουλόμενοι, ἐστὶ γάρ τινα καὶ χρήματα ἔχοντα καλῶς οικονομεῖν καταφρονοῦντα αὐτῶν.* *παγίδα*] ‘*a snare;*’ not ‘*snares,*’ Syr. (comp. Bloomf.), but ‘*a snare,*’ scil. *τοῦ διαβόλου*, which is actually added by D<sup>1</sup>FG; Vulg., Clarom., al. There is of course here no *Ἐν δια δυοῖν* (Coray): the latter substantive somewhat specifies and particularizes the former. The form the temptation assumed was that of an *entangling* power, from which it was not easy for the captive to extricate himself; comp. Möller *in loc.*

θυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἴτινες βιθίζουσιν τοὺς ἀνθρώπους εἰς ὅλεθρον καὶ ἀπώλειαν. ρίζα γὰρ ιο πάντων τῶν κακῶν ἔστιν ἡ φιλαργυρία, ἡς τινὲς ὄρεγόμε-

**δνοήτους]** ‘foolish:’ on the proper meaning of this word, and its distinction from ἄφρων and ἀσύνετος, see notes on *Gal.* iii. 1. Three mss., Vulg., Clarom., Goth., read ἀνοήτους, a wholly unnecessary correction: the lusts involved elements of what was foolish as well as what was hurtful. Chrys. explains this by an enumeration of several specific instances.

**αίτινες]** ‘which indeed,’ ‘seeing they;’ explanatory of the foregoing epithets, more especially of the last: on the force of δστις see notes on *Gal.* iv. 24. **βιθίζουσιν...εἰς]** ‘plunge into,’ ‘whelm in,’ only here and Luke v. 7: ‘ἔπιπτ....βιθίξ. tristis gradatio,’ Beng. The word, as Kypke suggests, ‘subinuit infinita et ineluctabilia esse mala in quæ præcipites dantur avari,’ *Obs.* Vol. II. p. 367; there is however no idea of ‘præceps dari,’ nor is it a metaphor from a ship ‘that is plunged head foremost into the sea,’ Bloomf., who cites Polyb. II. 10. 2, where ἐβύθισαν means, as the verb always does, ‘caused to sink,’ without any reference whatever to direction.

**ὅλεθρον καὶ ἀπώλ.**] ‘destruction and perdition.’ The force of the compound form (ἀπὸ marks ‘completion,’ comp. ἀπεργάζομαι, al., Rost u. Palm, *Lex.* s. v. ἀπό, E 4), and more abstract termination of the latter word, perhaps afford a hint that a climactic force is intended: ὅλεθρος (on the termination, see Pott, *Et. Forsch.* Vol. II. p. 555) is ‘destruction’ in a general sense, whether of body or soul; ἀπώλεια intensifies it by pointing mainly to the latter. Ὅλεθρος is used by St Paul alone, 1 Cor. v. 5, δλ. τῆς σαρκός, 1 Thess. v. 3, αἱρνίδιος...ἔφισταται δλ.,

where it points more to *temporal* destruction, and 2 Thess. i. 9, where the epithet αἱρνίος is specially added to support its application to *final* ‘perdition.’

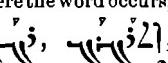
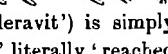
10. **ῥίζα**] ‘a root,’ or perhaps rather ‘the root,’ Copt., the absence of the article probably not leaving it to be implied that there are other vices which might be termed ‘roots of all evils’ (ed. 1, comp. Middleton, *Gr. Art.* III. 4. 1, p. 51 sq.), but simply disappearing owing to the rule of subject and predicate overriding the law of ‘correlation’ (Middl. *Art.* III. 3. 6); comp. Lysias, *de Cœd. Eratosth.* § 7, p. 92, ἐπειδὴ δέ μοι ἡ μητήρ ἐτελεύτησε, πάντων τῶν κακῶν ἀποθανόνσα αἰτία μοι γεγένηται, Demosth. *de Megalop.* § 28, p. 208, ταυτὴν ἀρχὴν οὐσαν πάντων τῶν κακῶν. The example urged by Alford (1 Cor. xi. 3) is not fully in point, for (1) the article is inserted in the first member, and (2) in the second member the governed substantive is anarthrous, and in the third a proper name. In illustration of the general form of the expression, comp. Plut. *de Lib. Educ.* § 7, πηγὴ καὶ ρίζα καλοκαγαθίας τὸ νομίμου τυχεῖν παιδεῖας.

**ἡ φιλαργυρία**] ‘the love of money;’ ἄπλεγόμ. in the N.T.; the adjective occurs twice, Luke xvi. 14, 2 Tim. iii. 2. The kindred but more general and active σιν πλεονεξία is that which is dwelt upon by the sacred writers. On the distinction between these words (which however is almost self-evident) see Trench, *Synon.* § 24, but comp. notes on *Eph.* iv. 19. The sentiment is illustrated by Suicer, *Thes.* Vol. II. p. 1427. **ἥς τινὲς ὄρεγόμ.**] ‘which some reaching out after.’ Commenta-

*νοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἐαυτοὺς περιέπειραν ὁδύναις πολλαῖς.*

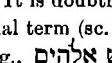
II. Σὺ δέ, ὃ ἄνθρωπε τοῦ Θεοῦ, **ταῦτα** φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραΰπαθειαν·

Follow after righteousness and Christian virtues, fight the good fight, and in Christ's name keep His commands, even till His glorious coming; glory to Him; amen.

tors have dwelt much upon the impropriety of the image, it being asserted that *φιλαργυρία* is itself an *ὅρεξις* (De W.). The image is certainly *not* perfectly correct, but if the *passive* nature of *φιλαργυρία* (see Trench, *l. c.*) be remembered, the violation of the image will be less felt. Under any circumstances *ὅρεγόμενοι* cannot be correctly translated 'giving themselves up to,' Bretsch., al. Both here, ch. iii. 1, and Heb. xi. 16, the only passages in the N.T. where the word occurs, *ώρεξατο* (Syr. , , 'concupivit,' 'desideravit') is simply 'desired,' 'coveted,' literally 'reached out the hands eagerly to take,' comp. Donalds. *Cratyl.* § 477. On the derivation (*δ—ρεγ-*, comp. 'regō'), see Donalds. *ib.*, and Pott, *Etym. Forsch.* Vol. I. p. 219, Vol. II. p. 167.

**ἐαυτούς περιέπειραν**] 'pierced themselves through;' ἀπ. λεγόμ. in N.T.; comp. Philo, in *Flacc.* § 1, Vol. II. p. 517. (ed. Mang.), *ἀθρόους ἀνηκέστοις περιέπειρε κακοῖς*, and the numerous instances of a similar metaphorical use collected by Suicer, s. v. The prep. *περὶ* does not here define the action as taking place 'round' or 'about' ('undique,' Beza), but conveys the idea of 'piercing,' 'going through,'—a meaning well maintained by Donalds. *Cratyl.* § 178; comp. Lucian, *Gall.* § 2, *κρέα...περιπεπαρμένα τοῖς δθελοῖς*, Diod. Sic. XVI. 80, *λόγχαις περιπειρόμενοι*. The *ὁδύναι* here mentioned are not merely outward evils ('gravissima mala hujus saeculi,' Estius), nor even

the anxious cares (Justin.) or desires (Chrys.) which accompany *φιλαργυρία*, but more probably the *gnawings of conscience*,—'conscientiæ de male partis mordentis,' Beng. The word *ὁδύνη* (only here and Rom. ix. 2), it may be remarked, is not derived from *ὁδύς* (Bloomf.), but from a root ΔΥ- (comp. δύη), with a vowel prefix; see Pott, *Etym. Forsch.* Vol. I. p. 210.

II. Σὺ δέ] 'But thou,' in distinct contrast to the preceding *τινές*, ver. 10. **τοῦ Θεοῦ**] It is doubtful whether this is an official term (sc. 'internuncius Dei,' Beng., , compare 2 Pet. i. 21), or merely a general designation. The former view is adopted by Theod., and is certainly plausible, as the evangelists' office (2 Tim. iv. 5) in the N. T. might be fairly compared with that of the prophets in the O. T.: as however the context is of a perfectly general character, it seems better to give the expression a more extended reference, as in 2 Tim. iii. 17; comp. Chrys., *πάντες μὲν ἀνθρώπωι τοῦ Θεοῦ, ἀλλὰ κυρίῳ οἱ δίκαιοι, οὐ κατὰ τὸν τῆς δημιουργίας λόγον ἀλλὰ κατὰ τὸν τῆς οἰκειώσεως*.

**ταῦτα**] The reference of this pronoun is frequently a matter of difficulty in this Epistle: it seems here most naturally to refer to ver. 9, 10, i.e. to *φιλαργυρία* and the evil principles and results associated with it, 'avaritiam et peccata quæ ex illâ radice procedunt,' Estius. **δικαιοσύνην**] 'righteousness,' not merely 'justice,' but either the virtue which is opposed to *ἀδίκια* (Rom. vi. 13), and to the

*ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ 12*

general tendency of the powers of evil (2 Cor. xi. 15), or, as appy. here and 2 Tim. ii. 22, iii. 16, in a more general sense,—‘right conduct conformable to the law of God’ (2 Cor. vi. 14, comp. Tit. ii. 12); see Reuss, *Théol. Chrét.* iv. 16, Vol. I. p. 169, Usteri, *Lehrb.* II. I. 2, p. 190. On the more strictly dogmatic meaning, see the excellent remarks in Knox, *Remains*, Vol. I. p. 276.

**πίστιν**] ‘faith,’ in its usual theological sense (*ἡπερ ἐστὶν ἐναντία τῇ ἡγήσει*, Chrys.), not ‘fidelity,’ ‘die einzelne christliche Pflicht der Treue,’ Usteri, *Lehrb.* II. I. 1, p. 92, note. On *ὑπομονή*, ‘perseverantia,’ ‘brave patience’ (‘malorum fortis tolerantia,’ Grot. *on Rom.* viii. 25), see notes on 2 Tim. ii. 10, and on Tit. ii. 2.

**πραΰπαθεαν**] ‘meekness of heart or feelings,’ a word of rare occurrence (Philo, *de Abrah.* § 37, Vol. II. p. 31, Ignat. *Trall.* 8), and a ἄπαξ λεγόμ. in the N. T., perhaps slightly more specific than *πραῦτης*, scil. *πραῦτης δλων τῶν παθῶν τῆς ψυχῆς*, Coray *in loc.* The reading of the Rec. *πραύτητα* (with KL [πραῦτ., D<sup>1</sup>Ν<sup>4</sup>]; al.; Chrys., Theod.) has every appearance of being a mere correction, and is rejected even by Scholz.

The virtues here mentioned seem to group themselves into pairs; *δικαιοσ.* and *εὐσέβ.* have the widest relations, pointing to general conformity to God’s law and practical piety; *πίστις* and *ἀγάπη* are the fundamental principles of Christianity; *ὑπομ.* and *πραΰπ.* the principles on which a Christian ought to act towards his gainsayers and opponents; comp. Huther. The article is not uncommonly omitted before abstract nouns, see exx. in Winer, *Gr.* § 19. I, p. 109.

12. *τὸν καλὸν ἀγῶνα*] ‘the good strife,’ Hamm.; the contest and

struggle which the Christian has to maintain against the world, the flesh, and the devil; comp. 2 Tim. iv. 7. It is doubtful how far the metaphor taken from the games is to be maintained in this verse. Grammatical considerations seem certainly in favour of the two imperatives (here, on account of the emphatic asyndeton, without *kai*) being both referred to the metaphorical contest, ‘strive the good strife, and (in it and through it) seize hold on eternal life,’ Winer, *Gr.* § 43. 2, p. 279: it is however very doubtful whether the remaining expressions, *καλεῖν* (as by the *praece!*) *ἐνώπ. πολλ. μαρτ.* (the spectators? see Hammond *in loc.*), can fairly be regarded as parts of the continued metaphor. In *εἰς οὐ*, as De W. has observed, there would in fact be an impropriety; *αιών. σωὴ* is not the contest or the arena *into* which the combatants were called, but has just been represented as the *βραβεῖον* and *ἔπαθλον* (Theoph.), the object for which they were to contend. Similar but more sustained allusions to the Olympic contests occur in 1 Cor. ix. 24 sq., Phil. iii. 12.

**ἐπιλαβοῦ**] ‘lay hold of;’ only here and ver. 19 in St Paul’s Epp., three times in Heb., and frequently in St Luke: Grot. cites Prov. iv. 13, *ἐπιλαβοῦ ἐμῆν παιδεῖας, μὴ ἀφῆς*, to which we may add *Martyr. Ignat.* 4, *ὡς οὐρανοῦ μέλλειν ἐπιλαμβάνεσθαι*. The change to the aor. imper. must not be left unnoticed; it was one act in the *ἀγών*; see the exx. in Winer, *Gr.* § 43. 4, p. 281. The usual sequence, *first pres. imper. then aor. imper.* (Schömann, *Istus*, p. 235), is here observed: there are exceptions however, e.g. 1 Cor. xv. 34. In the application of the verb there is no impropriety; *ἡ αἰώνιος σωὴ* (the epithet slightly emphatic; see notes on ch. i.

τῆς αἰώνιου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὡμολόγησας τὴν  
13 καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Παρ-  
αγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ  
πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ

5) is held out to us as *the prize, the crown*, which the Lord will give to those who are faithful unto the end; comp. James i. 12, Rev. ii. 10.  
*καὶ ὡμολόγησας*] ‘and thou confessedst,’ or ‘madest conf. of,’ &c., not ‘hast made,’ Scholef. *Hints*, p. 121,—an inexact translation for which there is here no idiomatic necessity. *Kai* has its simple copulative power, and subjoins to the foregoing words another and co-ordinate ground of encouragement and exhortation; ‘thou wert called to eternal life, and thou madest the good confession.’ The extremely harsh construction, *καὶ* (*εἰς ἣν*) *ὡμολόγησας κ.τ.λ.* (Leo, al.), is rightly rejected by De W. and later expositors.  
*τὴν καλὴν ὁμολογίαν*] ‘the good confession,—of faith’ (De W.), or,—‘of the Gospel’ (Scholef.); *good*, not with reference to the courage of Timothy, but to its own import (Wiesing.). But made when? *Possibly* on the occasion of some persecution or trial to which Timothy was exposed, ὡς ἐν κινδύνοις ὁμολογήσαντος τὸν Χρ., Theoph. 1; *more probably* at his baptism, ὁμολ. *τὴν ἐν βαπτίσματι λέγει*, ΟEcum., Theoph. 2, and appy. Chrys.; but perhaps *most probably* at his ordination, Neander, *Planting*, Vol. II. p. 162 (Bohn); see ch. iv. 14, and comp. i. 18. The general reference to a ‘confessio non verbis concepta sed potius re ipsa edita, neque id semel duntaxat sed in toto ministerio’ (Calv., see also Theod.), seems wholly precluded by the definite character of the language. The meaning ‘oblation,’ urged by J. Johnson (*Unbl. Sacr.* II. 1, Vol. I. p. 223, A.-C. Libr.), is an interpr. which *ὁμολογία* cannot

possibly bear in the N. T.; see 2 Cor. ix. 13, Heb. iii. 1, iv. 14, x. 23.

13. *Παραγγέλλω σοι κ.τ.λ.*] The exhortation, as the Epistle draws to its conclusion, assumes a yet graver and more earnest tone. The Apostle having reminded Timothy of the confession he made *ἐνώπ.* πολλ. *μαρτ.*, now gives him charge in the face of a more tremendous Presence, *ἐνώπ.* τοῦ Θεοῦ τοῦ ζωῆς. *κ.τ.λ.*, not to disgrace it by failing to keep the commandment which the Gospel imposes on the Christian.

*τοῦ ζωογονοῦντος*] ‘who keepeth alive,’ not perfectly synonymous (De W., Huth.) with *ζωοποιος*. the reading of the *Rec.*: the latter points to God as the ‘auctor vitae,’ the former as the ‘conservator.’ comp. Luke xvii. 33, Acts vii. 19, and esp. Exodus i. 17, Judges viii. 19, where the context clearly shows the proper meaning and force of the word. Independently of the apparent preponderance in external evidence [ADFG opposed to KLN], the reading of the text seems on *internal* grounds more fully appropriate; Timothy is exhorted to persist in his Christian course in the name of Him who extends His almighty protection over all things, and is not only the Creator, but the *Preserver* of all His creatures; comp. Matth. x. 29 sq.

*τοῦ μαρτυρήσαντος κ. τ. λ.*] ‘who witnessed, bore witness to, the good confession.’ It seems by no means correct to regard *μαρτυρεῖν* *τὴν ὁμολογίαν* as simply synonymous with *ὁμολογεῖν* *τὴν ὁμολογίαν*. (Leo, Huther, al.), the difference of persons and circumstances clearly caused the difference of the expressions, ‘*testari* con-

**Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, τηρῆσαι σε 14 τὴν ἐντολὴν ἀσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας**

*fessionem erat Domini, confiteri confessionem Timothei,’ Beng. Our Lord attested by his sufferings and death (*δι’ ὅν ἔπραττεν*, Ecum.) the truth of the ὁμολογία (‘martyrio complevit et consignavit,’ Est.), Timothy only confesses that which his Master had thus authenticated. The use of *μαρτ.* with an accus. is not unusual (comp. Demosth. *Adv. Steph.* I, p. 1117, *διαθήκην μαρτυρεῖν*), but *μαρτ.* ὁμολογίαν is an expression confessedly somewhat anomalous: it must be observed however that the ὁμολογία itself was not our Lord’s testimony before Caiaphas, Matth. xxvi. 64, Mark xiv. 62, Luke xxii. 69 (Stier, *Red. Jes.* Vol. vi. p. 386), nor that before Pilate, John xviii. 36 (Leo, Huther), but, as in ver. 12 (see notes), the Christian confession generally, *the good confession κατ’ ἔξοχήν*. The expression thus considered seems less harsh. ἐπὶ*

**Ποντίου Π.,** in accordance with the previous explanation of ὁμολογία, is thus ‘*sub Pontio Pilato*,’ Vulg., Est., De Wette, not ‘*before Pontius Pilate*,’ Auth., Syr., Aeth. (Platt), Arm., Chrys., al.—a meaning quite grammatically admissible (see notes on ch. v. 19, Herm. *Viger.* No. 394, comp. Pearson, *Creed*, Vol. II. p. 153, ed. Burt.), but irreconcileable with the foregoing explanation of ὁμολογία. The usual interpretation of this clause, and of the whole verse, is certainly plausible, but it rests on the assumption that *μαρτ.* τὴν ὁμολογίαν is simply synonymous with ὁμολογεῖν τὴν ὁμολογίαν, and it involves the necessity of giving ἡ καλὴ ὁμολογία a different meaning in the two verses. Surely, in spite of all that Huther has urged to the contrary, the ὁμολογία of Christ before Pilate must be regarded (with De W.)

as a very inexact parallel to that of Timothy, whether at his baptism or ordination; and for any other confession, before a tribunal, &c., we have not the slightest evidence either in the Acts or in these two Epp. We retain then with Vulg., Clarom., Goth. (De Gabel.), and, perhaps Copt., the *temporal* and not *local* meaning of ἐπι.

14. **τηρῆσαι]** Infin. dependent on the foregoing verb παραγγέλλω. The purport of the ἐντολὴ which Timothy is here urged to keep has been differently explained. It may be (a) all that Timothy has been enjoined to observe throughout the Ep. (Calv., Beza); or (b) the command just given by the Apostle, ταῦτα δὲ γράψω, Theod. (who however afterwards seems to regard it as = *θεία διδασκαλία*), and perhaps Auth.; or, most probably, (c) *the commandment of Christ*,—not specially the ‘mandatum dilectionis,’ John xiii. 34, but generally the law of the Gospel (comp. ἡ παραγγελία, ch. i. 5), the Gospel viewed as a rule of life, Huth.; see esp. Tit. ii. 10, where the context seems distinctly to favour this interpretation.

**ἀνεπίλημπτον** ‘spotless, irreproachable,’ i.e. so that it receive no stain and suffer no reproach; μήτε δογμάτων ἔνεκεν μήτε βίου κηλίδά τινα προστρύψαμενος, Chrys. [the usual dat. with προστρ., e.g. Plut. *Mor.* p. 89, 859, 869, is omitted, but seems clearly ἐντολῆ]; comp. Theod. μηδὲν ἀναμίζει δλλότριον τῇ θείᾳ διδασκαλίᾳ. As both these epithets are in the N.T. referred only to persons (ἀσπ. James i. 27, 1 Pet. i. 19, 2 Pet. iii. 14; ἀνεπίλ. 1 Tim. iii. 2, v. 7), it seems very plausible to refer them to Tim. (Copt., Beza, al.); the construction however seems so distinctly to favour the more obvious

τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἦν καιροῖς ἴδιοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν

connexion with ἐντολὴν (comp. ch. v. 22, 2 Cor. xi. 9, James i. 27; [Clem. Rom.] ii. 8, τὴν σφραγίδα ἀσπιλοῦ), and the ancient Vv., Vulg., Clarom., Syr. (appy.), al., seem mainly so unanimous, that the latter reference is to be preferred; so De W., Huther. The objection that ἀνεπίλ. can only be used with persons (Est., Heydenr.) is disposed of by De W., who compares Plato, *Phileb.* p. 43 c, Philo, *de Opif.* § 24, Vol. i. p. 17; add Po.yb. *Hist.* xiv. 2. 14, ἀνεπίληπτος προαιρέσις. The more grave objection, that τηρεῖν ἐντολὴν means 'to observe, not to conserve, a commandment' (comp. Wiesing.), may be diluted by observing that τηρεῖν in such close connexion with the epithets may lose the normal meaning it has when joined with ἐντολὴν alone: it is not merely to *keeping* the command, but to *keeping it spotless*, that the attention of Timothy is directed. This is a case in which the opinion of the ancient interpreters should be allowed to have some weight. For the meaning of ἀνεπίλ. see notes on ch. iii. 2. τῆς ἐπιφανεῖας 'the appearing,' the visible manifestation of our Lord at His second advent; see 2 Tim. iv. 1, 8, Tit. ii. 13, and comp. Reuss, *Théol. Chrét.* iv. 21, Vol. II. p. 230. This expression, which, as the context shows, can only be referred to Christ's coming to judgment, not merely to the death of Timothy (μέχρι τῆς ἔξόδου, Chrys., Theoph.), has been urged by De W. and others as a certain proof that St Paul conceived the Advent to be near; so even Reuss, *Théol.* III. 4, Vol. I. p. 308. It may perhaps be admitted that the sacred writers have used language in reference to their Lord's return (comp. Hammond, *on 2 Thess.* ii.

8) which seems to show that the longings of hope had almost become the convictions of belief, yet it must also be observed that (as in the present case) this language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for (2 Thess. ii. 2), but that the counsels of God, yea, and the machinations of Satan (2 Thess. ib.), must require time for their development.

15. καιροῖς ἴδιοις] 'in His own seasons.' see notes on ch. ii. 6, and on Tit. i. 3. 'Numerus pluralis observandus, brevitatem temporum non valde coarctans,' Beng. δεῖξει] 'shall display;' not a Hebraism for ποιήσει or τελέσει, Coray: the ἐπιφάνεια of our Lord is, as it were, a mighty σημεῖον (comp. John ii. 18) which God shall display to men.

οἱ μακάριοι]

Compare notes on ch. i. II. Chrys. and Theoph. regard the epithet as consolatory, hinting at the absence of every element of τὸ λιπηρὸν ἡ ἀηδὲς in the heavenly King: Theod. refers it to the ἀτρεπτὸν of His will. The context seems here rather to point to His exhaustless powers and perfections.

μόνος δυνάστης] 'only potentate;' it is scarcely necessary to say that μόνος involves no allusion to the polytheism of incipient Gnosticism (Conyb., Baur, al.), but is simply intended to enhance the subst., by showing the uniqueness of the δυνάστεια. God is the absolute δυνάστης,

بَشِّرَهُمْ لِنَذْهَبُ [validus solus ille] Syr.; to no one save to Him can that predication be applied; comp. Eph. iii. 20, Jude 25. Δυνάστης occurs Luke i. 52, Acts viii. 27, and in reference to God, 2 Macc. iii. 24,

βασιλευόντων καὶ Κύριος τῶν κυριευόντων, ὁ μόνος 16  
ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς  
ἀνθρώπων οὐδὲ ιδεῖν δίναται, φ τιμὴ καὶ κράτος αἰώνιον,  
ἀμήν.

Charge the rich not to  
trust in riches, but in  
God, and to store up  
a good foundation.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰώνι 17  
παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπι-

xii. 15, xv. 4, 23. On the dominion of God, see Pearson, *Creed*, Art. I. Vol. I. p. 51 (ed. Burt.), Charnock, *Attributes*, XIII. p. 638 (Bohn).

**βασιλεὺς κ.τ.λ.]** ‘King of kings and Lord of lords.’ so βασιλεὺς βασιλέων, Rev. xvii. 14, xix. 16 (both in reference to the Son; see Waterl. *Def.* 5, Vol. I. p. 326), and similarly, κύριος τῶν κυρίων, Deut. x. 17, Psalm cxxxvi. 3,—both formulæ added still more to heighten and illustrate the preceding title. Loesner cites from Philo, *de Dec. Orac.* p. 749 [Vol. II. p. 187, ed. Mang.], a similar enumeration of various attributes; ὁ ἀγέννητος καὶ ἀφθαρτος καὶ ἀΐδιος, καὶ οὐδενὸς ἐπιδεήσης, καὶ ποιητῆς τῶν ὅλων, καὶ εὐεργέτης, καὶ βασιλεὺς τῶν βασιλέων καὶ Θεὸς Θεῶν: comp. Suicer, *Thesaur.* Vol. I. p. 570.

16. ὁ μόνος κ.τ.λ.] ‘who alone hath immortality;’ He in whom immortality essentially exists, and who enjoys it neither derivatively nor by participation: οὐκ ἐκ θελήματος ἀλλού ταύτην ἔχει καθάπερ οἱ λοιποὶ πάντες ἀθάνατοι, ἀλλ’ ἐκ τῆς οἰκείας οὐσίας, [Just. Mart.] *Quæst.* 61, οὐσίᾳ ἀθάνατος οὐ μετονίᾳ, Theod. *Dial.* III. p. 145; see Suicer, *Thesaur.* Vol. I. p. 109, Petavius, *Theol. Dogm.* III. 4. 10, Vol. I. p. 200.  
**φῶς οἰκῶν ἀπρόσιτον.]** ‘dwelling in light unapproachable.’ In this sublime image God is represented as dwelling, as it were, in an atmosphere of light, surrounded by glories which no created nature may ever approach, no mortal eye may ever contemplate; see below.

Somewhat similar images occur in the O.T.; comp. Psalm civ. 2, ἀναβαλλόμενος φῶς ὡς ἰμάτιον, Dan. ii. 22 (*Theod.*), καὶ τὸ φῶς μετ’ αὐτοῦ ἔστι.

ὅν εἶδεν οὐδεὶς κ.τ.λ.] ‘whom no man ever saw or can see.’ so Exodus xxxiii. 20, Deut. iv. 12, John i. 18, 1 John iv. 12, al. For reconciliation of these and similar declarations with texts such as Matth. v. 8, Heb. xii. 14, see the excellent lecture of Bp. Pearson, *de Invisibilitate Dei*, Vol. I. p. 118 sq. (ed. Churton). The positions laid down by Pearson are ‘Deus est invisibilis (1) oculo corporali per potentiam naturalem, (2) oculo corporali in statu supernaturali, (3) oculo intellectuali in statu naturali,’ and (4) ‘invisibilitas essentiæ divinæ non tollit claram visionem intellectualem in statu supernaturali.’ Petav. *Theol. Dogm.* VII. I. 1 sq. Vol. I. p. 445 sq.

17. **Τοῖς πλουσίοις κ.τ.λ.]** ‘To the rich in the present world;’ ‘multi divites Ephesi,’ Beng. ‘Ἐν τῷ νῦν αἰώνι must be closely joined with τοῖς πλ., so as to make up with it one single idea; see notes on *Eph.* i. 15, where the rules for the omission of the article with the appended noun are briefly stated; see also Fritz. *Rom.* iii. 25, Vol. I. p. 195, and Winer, *Gr.* § 20. 2, p. 123. The clause is perhaps added to suggest the contrast between the riches of this world and the true riches in the world to come; καλῶς εἶπεν Ἐν τῷ νῦν αἰώνι, εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι, Chrys. The expression appears to have a Hebraistic

κέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρέ-  
18 χοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοερ-  
γεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοι-

cast (כְּלֹעַ יִרְשָׁע); see exx. in Schoettg. *Hor. Hebr.* Vol. I. p. 883. For a powerful sermon on this and the two following verses, see Bp. Hall, *Serm. VII.* Vol. v. p. 102 sq. (Oxf. 1837).  
**ἡλπικέναι**] ‘to set hopes,’ ‘to have hoped and continue to hope;’ see Winer, *Gr.* § 40. 4. a, p. 244, Green, *Gr.* p. 21. On the construction of ἐλπίσω with ἐπὶ and ἐν, see notes on ch. iv. 10. **πλούτου ἀδηλότητι**] ‘the uncertainty of riches,’ an expression studied more forcible than ἐπὶ τῷ πλούτῳ τῷ ἀδήλῳ; comp. Rom. vi. 4. The distinction between such expressions and ἡ ἀλήθεια τοῦ εὐαγγελίου, Gal. ii. 5, 14, though denied by Fritz, *Rom.* Vol. i. p. 368, is satisfactorily maintained by Winer, *Gr.* § 34. 3, p. 211. In such cases the expression has a rhetorical colouring. In the following words, instead of ἐν τῷ Θεῷ, *Lachm.* reads ἐπὶ τῷ Θ. with AD<sup>1</sup> FGN (D<sup>1</sup>FGN om. τῷ); 15 mss.; Orig. (mss.), Chrys., Theoph. The external authority is confessedly of very great weight; the probability however of a confirmation of the second clause to the first, and St Paul’s known love of prepositional variation, are such important arguments in favour of the text [supported by D<sup>3</sup>KL; great majority of mss.; Orig., Theod., Dam., al., and adopted by the majority of recent editors], that we may perhaps be justified in still retaining the present reading. The attribute τῷ ἁῶντι, added to Θεῷ in *Rec.*, though fairly supported [DE (both om. τῷ) KL; al.; Syr. (both), Clarom., al.], does not seem genuine, but is perhaps only a reminiscence of ch. iv. 10. **εἰς ἀπόλαυσιν**] ‘for enjoyment,’ ‘to enjoy, not to place

our heart and hopes in,’ comp. ch. iv. 3, *εἰς μετάλημψιν.* ‘Observa autem esse tacitam antithesin quum prædicat Deum omnibus affatim dare. Sensus enim est, etiamsi plenâ rerum omnium copiâ affluamus, nos tamen nihil habere nisi ex solâ Dei benedictione,’ Calv.

18. **ἀγαθοεργεῖν**] ‘that they do good,’ ‘show kindness;’ inf. dependent on παράγγελτε, enjoining on the positive side the use which the rich are to make of their riches. The open form ἀγαθοεργ. only occurs here; the contracted ἀγαθουρ. in Acts xiv. 17. The distinction of Bengel between the adjectives involved in this and the following clause is scarcely exact, ‘ἀγαθὸς infert simul notionem beatitudinis (coll. Marc. x. 18, not.), καλὸς connotat pulchritudinem.’ The latter word is correctly defined, see Donalds. *Cratyl.* § 324; the former, as its probable derivation (-γα, cogn. with χα, Donalds. ib. § 323, comp. Benfey, *Wurzellex.* Vol. II. p. 64) seems to suggest, marks rather the idea of ‘kindness, assistance;’ comp. notes on Gal. v. 22. **εὐμεταδότους...κοινωνικούς**] ‘free in distributing, ready to communicate;’ scarcely ‘ready to distribute,’ Auth. (comp. Syr.), as this seems rather to imply the qualitative termination -ικος: on the passive termination -τος (here used with some degree of laxity), see Donalds. *Cratyl.* § 255. Κοινωνικός is not ὁμιλητικός, προσηνής, Chrys. and the Greek expositors (‘facilis convictus,’ Beza), but, as the context clearly shows, ‘ready to impart to others,’ see Gal. vi. 6. Both adjectives are ἀπ. λεγόμ. in the N. T. For a practical sermon on this and the preceding

*νωνικούς, ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.*

Keepe thy deposit, and  
avoid all false know-  
ledge.      *Ω Τιμόθεε, τὴν παραθήκην φύλαξον,* 20

verses see Beveridge, *Serm. cxxvii.*  
Vol. v. p. 426 (A.-C. Libr.).

19. *ἀποθησαυρίζοντας*] ‘laying up in store,’ Auth. There is no necessity for departing from the regular meaning of the word; the rich are exhorted to take *from* (*ἀπό*) their own plenty, and by devoting it to the service of God and the relief of the poor actually to *treasure* it up as a good foundation for the future: in the words of Beveridge, ‘their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity,’ *Serm. cxxvii.* Vol. iv. p. 439 (A.-C. Libr.). The preposition *ἀπό* does not exactly mean ‘seorsum,’ ‘in longinquum’ (Beng.), but seems to point to the source from which, and the process by which (‘*sepmando* thesaurum colligere,’ Winer, *de Verb. Comp. IV.* p. 11), they are to make their *θησαυρούς*; compare Diodor. Sic. *Bibl. V.* 75, *πολοὺς τῶν ἐκ τῆς δπώρας καρπῶν ἀποθησαρίζεσθαι.*

*θεμέλιον καλόν*] ‘a good foundation,’ *τοῦ πλούτου τὴν κτήσιν ἐκάλεσεν ἀδηλον, τῶν δὲ μελλόντων ἀγαθῶν τὴν ἀπόλανσιν θεμέλιον κέκληκεν, ἀκίνητα γὰρ ἔκεινα καὶ ἀτρεπτα,* Theod. *Θεμέλιος,* it need scarcely be said, is not here used for *θέμα* (comp. Tobit iv. 9), nor as equivalent in meaning to *συνθήκη* (Hamn.), but retains its usual and proper meaning: a good foundation (contrast *ἀδηλότης πλούτου*) is, as it were, a possession which the rich are to store up for themselves; comp. ch. iii. 13, *βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται.* There is not here, as Wiesinger remarks, any confusion, but only a brevity of expression which

might have been more fully but less forcibly expressed by *ἀποθησαυρ. πλούτον καλῶν ἔργων ὡς θεμέλιον* (Möller): the rich out of their riches are to lay up a treasure; this treasure is to be a *θεμέλιος καλός*, on which they may rest in order to lay hold on *τῆς ὄντως ζωῆς*. The form *θεμέλιος* is properly an adj. (comp. Arist. *Ares*, 1137, *θεμέλιος λίθος*), but is commonly used in later writers as a subst., e.g. Polyb. *Hist. I.* 40. 9, comp. Thom. M. s.v. *τῆς ὄντως ζωῆς*] ‘the true life,’ ‘that which is truly life,’ ‘celle qui mérite seule ce nom, parceque la perspective de la mort ne jette plus d’ombre sur ses jours,’ Reuss, *Théol. Chrét. IV.* 22, Vol. II. p. 252: that life in Christ (2 Tim. i. 1) which begins indeed *here* but is perfected hereafter; *τὸ κυρίως ζῆν παρὰ μόνῳ τυγχάνει τῷ Θεῷ*, Origin, in *Joann.* II. 11, Vol. IV. p. 71 (ed. Bened.), see notes on ch. iv. 8. On the meaning of *ζῶν*, see Trench, *Synon.* § 27, and the deeper and more comprehensive treatise of Olshausen, *Opuscula*, p. 187 sq. The reading *αἰωνίου* [Rec. with D<sup>3</sup>E<sup>2</sup>KL] for *ὄντως* is rejected even by Scholz, and has every appearance of being a gloss.

20. *Ω Τιμόθεε]* The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. xiii. 11, al., contains the sum and substance of the Epistle, and brings again into view the salient points of the Apostle’s previous warnings and exhortations.

*τὴν παραθήκην*] ‘the deposit,’ only (α) here, and (β) 2 Tim. i. 12, *δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι*, and (γ) 2 Tim. i. 14, *τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύμ. ἀγλον.* In these

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς

three passages the exact reference of *παραθήκη* is somewhat doubtful. It seems highly probable that the meaning in all three passages will be *fundamentally* the same, but it is not necessary to hamper ourselves with the assumption that in all three passages it is *exactly* the same,—the unnecessary supposition which interferes with De Wette's otherwise able analysis. What is this *approximately* common meaning? Clearly not either 'his soul,' 1 Pet. iv. 19, *Beng. on* (β), or his 'soul's salvation,' for this interpretation, though plausible in (β), would by no means be suitable either in (α) or (γ); nor again *τὴν χάριν τοῦ Πνεύματος*, Theod. *h. l.*, for this would in effect introduce a tautology in (γ). Not improbably, as De W., Huther, al., 'the ministerial office,' i. e. 'the apostolic office' in (α), 'the office of an evangelist' in (β) and (γ): there is however this objection, that though not unsuitable in (β) it does not either here or in (γ) present any direct opposition to what follows, *τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις κ.τ.λ.* On the whole then, the gloss of Chrys. on (β), *ἡ πίστις, τὸ κήρυγμα* (comp. Theoph. I, Ecum. I), or rather, more generally, 'the doctrine delivered (to Timothy) to preach,' 'Catholicae fidei talentum,' Vincent. Lirin. (*Common. cap. 22*, ed. Oxf. 1841), seems best to preserve the opposition here, and to harmonize with the context in (γ), while with a slight expansion it may also be applied to (β); see notes *in loc.* Compare 1 Tim. i. 18 and 2 Tim. ii. 2, both of which, especially the former, seem satisfactorily to confirm this interpretation. On *παραθήκη* and *παρακαταθήκη* (*Rec.*—but with most insufficient authority, the latter of which is appy. the more idiomatic form, see Lobeck,

*Phryg.* p. 312, and compare the numerous exx. in Wetst. *in loc.*

ἐκτρεπόμενος] 'avoiding,' Auth., 'de-vitans,' Vulg., Clarom.; the middle voice, esp. with an accus. objecti, being sometimes suitably rendered by a word of different meaning to that by which the act. voice is expressed: comp. Winer, *Gr.* § 38. 2, p. 226.

κενοφωνίας] 'babblings,' 'empty-talkings,' 'vanos sine mente sonos,' Raphel,—only here and 2 Tim. ii. 16, and scarcely different in meaning from *ματαιολογία*, 1 Tim. i. 6; contrast James iv. 5, and comp. Deyling, *Obs. Vol. IV. 2*, p. 642. On *βεβήλους* (which, as the omission of the article shows, belongs also to *ἀντιθέσεις*) and the prefixed art., comp. notes on ch. iv. 7. *ἀντιθέσεις κ.τ.λ.*] 'oppositions of the falsely-named Knowledge,' 'of the Knowledge which falsely arrogates to itself that name,' 'non enim vera scientia esse potest quæ veritati contraria est,' Est. The exact meaning of *ἀντιλ.*, *Ἀντοσ* [contorsiones, oppositiones] Syr., it is somewhat difficult to ascertain. Baur (*Pastoralbr.* p. 26 sq.), for obvious reasons, presses the special allusion to the Marcionite oppositions between the law and the Gospel (see Tertull. *Marc. I. 19*), but has been ably answered by Wieseler, *Chronol.* p. 304. Chrys. and Theoph. (comp. Ecum.) refer it to personal controversies and to objections against the Gospel; *αἰς οὐδὲ ἀποκρίνεσθαι χρή*; this however is not quite sufficiently general. The language might be thought at first sight to point to something specific (comp. Huther); when however we observe that *κενοφωνίας* and *ἀντιθέσεις* are under the vinculum of a single article, it seems difficult to maintain a more definite meaning in

ψευδωνύμου γνώσεως, ἦν τινες ἐπαγγελλόμενοι περὶ 21  
τὴν πίστιν ἡστόχησαν.

Benediction.

Ἡ χάρις μετὰ σοῦ.

the latter word than in the former. These ἀντιθέσεις then are generally the positions and teachings of false knowledge which arrayed themselves against the doctrine committed to Timothy,—τὰς ἐναντίας θέσεις, Coray; so even De Wette. This use of the peculiar term γνῶσις seems to show that it was becoming the appellation of that false and addititious teaching, which, taking its rise from a Jewish or Cabalistic philosophy (Col. ii. 8), already bore within it the seeds of subsequent heresies, and was preparing the way for the definite gnosticism of a later century: comp. Chrys. and esp. Theod. *in loc.*, and see notes on ch. i. 4.

21. ἐπαγγελλόμενοι] ‘making a profession of,’ ‘præ se ferentes,’ Beza; see notes on ch. ii. 10.

ἡστόχησαν] ‘missed their aim;’ Wiesinger here urges most fairly that it is perfectly incredible that any forger in the second century should have applied so mild an expression to followers

of the Marcionite Gnosis. On ἀστοχέω see notes on ch. i. 6, and for the use of περὶ see notes on ch. i. 19.

μετὰ σοῦ] Sa *Tisch.* with DEKL; nearly all mss.; majority of Vv., and many Ff., and perhaps rightly. The plural ὑμῶν is very strongly supported [AFGN; 17; Boern., Copt., al.], but still may be so far regarded with probability as a correction derived from 2 Tim. v. 22, or Tit. iii. 15, that we may hesitate to reverse the reading until the exact value of the additional evidence of N is more fully known. At any rate, if ὑμῶν be retained, no stress can safely be laid on the plural as implying that the Epistle was addressed to the Church as well as to Timothy. All that could be said would be that St Paul sent his benediction to the Church in and with that to its Bishop. Huther somewhat singularly maintains σοῦ in his critical notes, and, as it would seem, ὑμῶν in his commentary.

#### NOTE ON 1 Tim. iii. 16.

The results of my examination of the Cod. Alex. may be thus briefly stated. On inspecting the disputed word there appeared (a) a coarse line over, and a rude dot within the O, in black ink; (b) a faint line across O in ink of the same colour as the adjacent letters. It was clear that (a) had no claim on attention, except as being possibly a rude retouching of (b): the latter demanded careful examination. After inspection with a strong lens it seemed more than probable that Wetstein’s opinion (*Prolegom.* Vol. I. p. 22) was correct. Careful measurements showed that the first ε of εὐσέβειαν, ch. vi. 3, on the other side of the page, was exactly opposite, the circular portion of the two letters almost entirely coinciding, and the thickened extremity of the sagitta of ε being behind what had seemed a ragged portion of the left-hand inner edge of O. It

remained only to *prove* the identity of this sagitta with the seeming line across O. This with the kind assistance of Mr Hamilton of the British Museum was thus effected. While one of us held up the page to the light and viewed the O through the lens, the other brought the point of an instrument (without of course touching the MS.) so near to the extremity of the sagitta of the ε as to make a point of shade visible to the observer on the other side. When the point of the instrument was drawn over the sagitta of the ε, the point of shade was seen to *trace out exactly the suspected diameter of the O.* It would thus seem certain that (b) is no part of O, and that the reading of A is 8\$.

**ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.**



## INTRODUCTION.

THIS Second Epistle to his faithful friend and follower was written by the Apostle during his *second* imprisonment at Rome (see notes on ch. iv. 12, and comp. ch. i. 18), and, as the inspired writer's own expressions fully justify our asserting (ch. iv. 6), but a very short time before his martyrdom, and in the interval between the 'actio prima' (see notes on ch. iv. 16) and its mournful issue ; comp. Euseb. *Hist. Eccl.* ii. 22.

It would thus have been written about the year A. D. 67 or perhaps A. D. 68, *i. e.* the last but one or last year of the reign of Nero, which tradition (Euseb. *Chron. ann.* 70 A. D.; Jerome, *Catal. Script.* cap. 5, p. 35, ed. Fabric.), apparently with some degree of plausibility, fixes upon as the period of the Apostle's martyrdom ; see Conybeare and Howson, *St Paul*, Vol. II. p. 596, note (ed. 2), and compare Pearson, *Annal. Paul.* Vol. I. p. 396 (ed. Churton).

Where Timothy was at this time cannot very readily be decided, as some references in the Epistle (ch. i. 15 sq. compared with iv. 19, ch. ii. 17, al.) seem to harmonize with the not unnatural supposition that he was at Ephesus, while others (ch. iv. 12, 20) have been thought to imply the contrary ; comp. notes on ch. iv. 12. On the whole the arguments derived from the generally similar terms in which the present tenets (comp. ch. ii. 16 with 1 Tim. vi. 20, and ch. ii. 23 with 1 Tim. vi. 4), future developments (comp. ch. iii. 1, 5 with 1 Tim. iv. 1 sq.), and even names (comp. ch. ii. 17 with 1 Tim. i. 20), of the false teachers are characterized in the two Epistles, seem to outweigh those deduced from the topographical notices, and to render it slightly more probable that, at the time when the Second Epistle was written, Timothy was conceived by the Apostle to be at the scene of his appointed labours (1 Tim.

i. 3), and as either actually in Ephesus or visiting some of the dependent churches in its immediate neighbourhood : see Conybeare and Howson, *St Paul*, Vol. II. p. 582, note (ed. 2).

The Apostle's principal purpose in writing the Epistle was to nerve and sustain Timothy amid the now deepening trials and persecutions of the Church from without (ch. i. 8, ii. 3, 12, iii. 12, iv. 5), and to prepare and forewarn him against the still sadder trials from threatening heresies and apostasies from within (ch. iii. 1 sq.). The secondary purpose was the earnest desire of the Apostle, forlorn as he now was (ch. iv. 16), and deserted by all save the faithful Luke (ch. iv. 11), to see once more his true son in the faith (ch. iv. 9, 21), and to sustain him not by his written words only, but by the practical teaching of his personal example. In no Epistle does the true, loving, undaunted, and trustful heart of the great Apostle speak in more consolatory yet more moving accents : in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words ; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.

The question of the genuineness and authenticity stands in connexion with that of the First Epistle. This only may be added, that if the general tone of this Epistle tends to make us feel *convinced* that it could have been written by no hand save that of St Paul, its perfect identity of language with that of the First Epistle and the Epistle to Titus involves a further evidence of the genuineness and authenticity of those Epistles which it thus resembles, and with which it stands thus closely connected.

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

Apostolic address and **ΠΡΑΞΗ ΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ I.**  
salutation. **διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν**

ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέῳ ἀγαπητῷ τέκνῳ. 2  
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ  
τοῦ Κυρίου ἡμῶν.

I bear thee ever in my memory, and call to mind the faith that is in thee, thy προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιά-  
family. Stir up thy gift.

1. διὰ θελήματος Θεοῦ] ‘through the will of God.’ apostolatum suum voluntati et electioni Dei adscribit, non suis meritis,’ Est.; so 1 and 2 Cor. i. 1, Eph. i. 1 (where see notes), Col. i. 1. In the former Epistle the Apostle terms himself ἀπόστ. X. Ι κατ’ ἐπιταγὴν Θεοῦ, perhaps thus slightly enhancing the authority of his commission, see notes; here, possibly on account of the following κατά, he reverts to his usual formula.

κατ’ ἐπαγγελίαν must be joined, as the omission of the article clearly decides, not with διὰ θελήματος, but with ἀπόστολος (comp. Tit. i. 1); the prep. κατά denoting the object and intention of the appointment, ‘to further, to make known, the promise of eternal life,’ ἀπόστολὸν με προεβάλετο ὁ δεσπότης Θεός... ὥστε με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, Theod., ΟEcum.; see Tit. i. 1, κατὰ πίστιν, and comp. Winer, Gr. § 49. d, p. 358, and notes on 1 Tim. vi. 3. On the expression ἐπαγγελ.

ζωῆς, and the nature of the genitival relation, see notes on 1 Tim. iv. 8.

2. ἀγαπητῷ τέκνῳ] ‘my beloved child.’ so in 1 Cor. iv. 17, but γνησίω τέκνῳ in 1 Tim. i. 2 and Tit. i. 4; ‘illud quidem (γνησί.) ad Timothei commendationem et laudem pertinet; hoc vero Pauli in illum benevolentiam et charitatem declarat, quo ipsum tamen, ut monet Chrys., in ejus laudem recidit,’ Justiniani. It is strange indeed in Mack (comp. Alf.) to find here an insinuation that Timothy did not now deserve the former title. Scarcely less precarious is it (with Alf.) to assert that there is more of love and less of confidence in this Epistle; see ver. 5. On the construction see notes on 1 Tim. i. 2.

χάρις, ἔλεος κ.τ.λ.] See notes on Eph. i. 2; compare also on Gal. i. 3, and on 1 Tim. i. 2. On the scriptural meaning of χάρις see the brief but satisfactory observations of Waterland, Euch. ch. x. Vol. IV. p. 666 sq.

3. Χάριν ἔχω] ‘I give thanks,’

λειπτον ἔχω τὴν περὶ σου μνεῖαν ἐν ταῖς δεήσεσίν μου  
4 νυκτὸς καὶ ἡμέρας, ἐπιπεθῶν σε ἰδεῖν, μεμνημένος σου τῶν

more commonly εὐχαριστῶ, but see 1 Tim. i. 12. The construction of this verse is not perfectly clear. The usual connexion χάριν ἔχω ὡς κ. τ. λ., in which ὡς is taken for διτι (Vulg., Chrys.), or quoniam (Leo), independently of its exegetical difficulties,—for surely neither the prayers themselves, nor the repeated mention of Timothy in them (Leo), could form a sufficient reason for the Apostle's returning thanks to God,—is open to the grammatical objections that ὡς could scarcely thus be used for διτι (see Klotz, *Devar.* Vol. II. p. 765, comp. Ellendt, *Lex. Soph.* Vol. II. p. 1002), and that the causal sense is not found in St Paul's Epp. (see Meyer on Gal. vi. 10). Less tenable is the modal ('how unceasing,' Alf.), and still less the temporal meaning, 'quoties tui recordor,' Calv., Conyb. (comp. Klotz, Vol. II. p. 759), and least of all so the adverbial meaning assigned by Mack, 'recht unablässig.' In spite then of the number of intervening words (De W.), it seems most correct, as well as most simple, to retain the usual meaning of ὡς ('as,' Germ 'da,' scil. 'as it happens that I have'), to refer χάριν ἔχω to ὑπόμν. λαβών, ver. 5, and to regard ὡς ἀδιάλ. κ. τ. λ. as marking the state of feelings, the mental circumstances, as it were, under which the Apostle expresses his thanks; 'I thank God...as thou art ever uppermost in my thoughts and prayers...when thus put in remembrance,' &c. This seems also best to harmonize with the position of the tertiary predicate ἀδιάλειπτον; see below. Under any circumstances, it seems impossible to suppose with Coray an ellipsis of καὶ μαρτύρομαι before ὡς; Rom. i. 9 is very different. On the use of ὡς, compare notes on

*Gal.* vi. 10. ἀπὸ προγόνων]  
'from my forefathers,' 'with the feelings and principles inherited and derived from them,'—not 'as my fathers have done before me,' Waterland, *Serm.* III. Vol. v. p. 454; see Winer, *Gr.* § 47. b, p. 333. These were not remote (Hainm.), but more immediate (comp. 1 Tim. v. 4) progenitors, from whom the Apostle had received that fundamental religious knowledge which was common both to Judaism and Christianity; comp. *Acts* xxii. 3, xxiv. 14. ἐν καθαρῷ συνειδ.] 'in a pure conscience;' as the sort of spiritual sphere in which the λατρεία was offered; see Winer, *Gr.* § 48. a, p. 346. On καθ. συνειδ. see notes on 1 Tim. i. 5.

ὡς ἀδιάλειπτον κ.τ.λ.]  
'as unceasing, uninterrupted, is the remembrance which,' &c., not 'uninterrupted as is,' &c., Peile; the tertiary predicate must not be obscured in translation: see Donalds. *Cratyl.* § 301, ib. *Gr.* § 489 sq.

νυκτὸς καὶ  
ἡμέρας must not be joined with ἐπιποθῶν σε ἰδεῖν (*Matth.*), and still less, on account of the absence of the article, with δεήσεσίν μου (*Syr.*), but with ἀδιάλ. ἔχω, which these words alike explain and enhance. On the expression see notes on 1 Tim. v. 5.

4. ἐπιποθῶν] 'longing;' part. dependent on ἔχω μνεῖαν, expressing the feeling that existed previously to, or contemporaneously with that action (comp. Jelf, *Gr.* § 685), and connected with the final clause ἵνα πληρωθῶ. The following participial clause, μεμνημένος κ.τ.λ. ('memor lacrymarum tuarum,' Vulg., Clarom.), does not refer to χάριν ἔχω, as the meaning of ἵνα would thus be wholly obscured, but further illustrates and explains ἐπιποθῶν, to which it is appended

δακρύων, ὡς χαρᾶς πληρωθῶ, ὑπόμνησιν λαβὼν τῆς 5  
ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνέκησεν πρῶτον ἐν τῇ  
μάμμῃ σου Λωίδι καὶ τῇ μητρὶ σου Εὐνίκῃ, πέπεισμαι δὲ  
ὅτι καὶ ἐν σοί. Δι' ἣν αἰτίαν ἀναμιμήσκω σε ἀναζω- 6

with a faint causal force; ‘longing to see thee, in remembrance of (as I remember) thy tears, in order that I may,’ &c. The ἐπί in ἐπιποθῶν might at first sight seem to be intensive (‘vehementer optans,’ Just., ‘greatly desiring,’ Auth.) both here and Rom. i. 11, al. As however the simple form ποθῶ is not used in the N.T., and as this intensive force cannot by any means be *certainly* substantiated in other authors, ἐπί will be more correctly taken as marking the direction (Rost u. Palm, *Lex.* s. v. ἐπί, c. b.) of the πόθος, comp. Psalm xlvi. 2, ἐπιποθεῖ...ἐπὶ τὰς πηγὰς: see esp. the good note of Fritz. *Rom.* Vol. I. p. 31. σοῦ τῶν δακρύων]  
*‘the tears which thou sheddest,’—probably at parting; εἰκὸς ήν αὐτὸν ἀποσχιζόμενον κλαίειν καὶ δδύρεσθαι μᾶλλον ἢ παιδίον τοῦ μαστοῦ καὶ τῆς τιτῆς ἀποσπάμενον,* Chrys. Coray compares the case of the πρεσβύτεροι at Ephesus, Acts xx. 37; see also Wieseler, *Chronol.* p. 463.

5. ὑπόμνησιν λαβάν] ‘*being put in remembrance;*’ literally, ‘*having received reminding,*’ not, with a neglect of tense, ‘*dum in mem. revoco,*’ Leo (who reads λαβάν). The assertion of Bengel, founded on the distinction of Ammonius (*ἀνδριμνησις θταν τις ἔλθη εἰς μηνῆμην τῶν παρελθόντων, ὑπόμν. δὲ θταν ὑφ’ ἐτέρους εἰς τοῦτο προάχθη*, p. 16, ed. Valck.), that St Paul might have been reminded of Timothy’s faith by some ‘*externa occasio aut nuncius,*’ is not to be dismissed with Huther’s summary ‘*unbegruendet;*’ it is plausible, harmonizes with the tense, and lexically considered is very satisfac-

tory; comp. 2 Pet. i. 13, iii. 1, the only other passages in the N.T. where the word occurs. The intrans. meaning is fully defensible (*μήμην*, *καὶ ιδωτικῶς εἰπεῖν ὑπόμνησιν*, Eustath. *Il. xxiii.* p. 1440, see also Polyb. *Hist.* i. i. 2, iii. 31. 6), and *λήθην λαβάνω*, 2 Pet. i. 9, is certainly analogous, still on the whole the transitive meaning seems preferable; comp. Eph. i. 15, where the construction is similar. The reading is scarcely doubtful: *λαμβάνων* is found in DEKLN<sup>4</sup>; most mss.; but seems clearly inferior in authority to the text, which is supported by ACF, GN<sup>1</sup>; 17. 31. 73. 8<sup>pe</sup>.—mss. of some authority [Lachm., Tisch.].

*σοι κ.τ.λ.]* ‘the unfeigned faith that is (not ‘was,’ Alf.) in thee,’—more exactly, ‘quæ est in te non ficta,’ Vulg., sim. Goth.; object which called forth the Apostle’s thankfulness. On *αὐτοῦ πόθεντος*, see notes on 1 Tim. i. 5.

**πρῶτον**] 'first,' not for  $\tau\delta$  **πρῶτον**, nor again for **πρότερον** ('prius quam in te,' Leo), but simply 'first:' the indwelling of faith in Timothy's family first began in the case of Lois. The relative  $\pi\tau\tau\sigma$  here seems used, not, as often, with an explanatory, but with a specifying, and what may be termed a *differentiating* force,—'this particular **ἀνύπόκριτος**, no other, dwelt first,' &c.; see notes on Gal. iv. 24, and comp. Jelf. Gr. § 816.

**μάμμη**] 'grandmother.' The Atticists condemn this form, the correct expression being *τιθη* (not *τιτθη*), Lobeck, *Phryn.* p. 134, Thom. *Mag.* s. v. *τιθη*. The mother Eunice (possibly the daughter of Lois) is alluded to in Acts xvi. 1. κατ τη γραφη Scil.

πυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστιν ἐν σοὶ διὰ τῆς

ἐνοικεῖ; comp. Arm., ‘et in te est.’ De W. sees inclined to favour the supplement of Grot., al., ἐνοικήσει, on the hypothesis that Tim. had become weak in faith (ver. 13, ch. iii. 14),—an hypothesis, which though advocated by Alf. throughout this Epistle, is certainly precarious, and, it seems reasonable to add, improbable. The transition to exhortation does not at all favour such a supposition; ‘imo quo certius Paulus de Timothei fide persuasus erat, eo majorem habebat causam adhortandi ut aleret τὸ χάρισμα τοῦ Θεοῦ, quo gauderet,’ Leo.

6. Δι' ἣν αἰτίαν] ‘For which cause,’ sc. δότη οἴδα σε ἀνυπόκριτον ἔχοντα πίστιν, Theoph.; ταῦτα περὶ σου πεπισμένος παρακαλῶ κ.τ.λ., Theod., comp. notes on ver. 12: as the Apostle knew that this faith was in Timothy, he reminds him (‘in memoriam redigit,’ Just., comp. 1 Cor. iv. 17) to exhibit it in action. It is by no means improbable that this ἀνάμνησις was suggested by a knowledge of the grief, and possibly despondency, into which Timothy might have sunk at the absence, trials, and imprisonment of his spiritual father in the faith; θρα πῶς δεικνύσιν αὐτὸν ἐν ἀθυμίᾳ ὅντα πολλῆς, πῶς ἐν κατηφελᾳ, Chrys. This we may reasonably assume, but the theory that this ‘dear child’ of the Apostle was showing ‘signs of backwardness and timidity’ (Alford, *Proleg. on 1 Tim. § 2. 9*) in his ministerial work needs far more proof than has yet been adduced. ἀναζωπυρεῖν] ‘to kindle up,’ ἀελ ξώσαν καὶ ἀκμάξουσαν ἐργάζεσθαι, Theoph., πυρσεύειν,

Theod., [ut excites] Syr.; see Suicer, *Thesaur.* s.v. Vol. I. p. 265. There is no lexical necessity for pressing the meaning of this word, ‘scopitus

ignes suscitere,’ Grot., al. Indeed it may be further said that ἀναζωπυρεῖν (a ἀπαξ λεγόμ. in the N.T.) is not here necessarily ‘resuscitare,’ Vulg., ‘wieder anfachen,’ Huther, but rather ‘exuscitare,’ Beza, ‘anzufachen,’ De Wette,—the force of ἀνά being *upwards*, e.g. ἀνάπτειν, ἀναπνέειν, ἀνεγέρειν κ.τ.λ.; see Winer, *de Verb. Comp.* III. p. 1, note, Rost u. Palm, *Lex.* s.v. ἀνά, E. I.; comp. Plutarch, *Pomp.* 41, αὐθίς ἀναζωπυροῦντα καὶ παρασκευαζόμενον. The simple form ζωπυρεῖν is ‘to kindle to flame’ (*τοὺς ἀνθρακας φυσᾶν*, Suidas), the compound ἀναζωπυρεῖν is either (a) to ‘re-kindle,’ and in a metaphorical sense ‘revify,’ Joseph. *Antiq.* VIII. 8. 5, ἀναζωπυρῆσαι τὴν δεξιάν (Jeroboam’s hand), comp. Plato, *Charm.* p. 156 c, ἀνεθάρησα τε...καὶ ἀνεζωπυροῦμην; or (b) as here, ‘to kindle up’ (*ἀνεγέραι, ἐκζωπυρῆσαι*, Suidas), ‘to fan into a flame,’ without however involving any necessary reference to a previous state of higher ardour or of fuller glow: comp. Marc. Anton. VII. 2, ἀναζωπυρεῖν φαντασίας opp. to σθεννύναι, and appy. Plato, *Republ.* VII. 527 D, ἐκκαθαρπεῖται τε καὶ ἀναζωπυρεῖται. As has been before said, it is not wholly improbable that Timothy might now have been in a state of *ἀθυμίᾳ*, but this inference rests more on the general fact of the ἀνάμνησις than on the meaning of an isolated word. Numerous exx. of the use of ζωπ. and ἀναζωπ. will be found in Wetst. *in loc.*, Krebs, *Obs.* p. 360, Loesner, *Obs.* p. 412; see also Pierson, *Mær.* p. 170. τὸ χάρισμα] ‘the gift, the charism,’—not the Holy Spirit generally, τὴν χάριν τοῦ Πνεύματος, Theod., and appy. Waterland, *Serm.* XXI. Vol. V. p. 641 (whose clear remarks however on the concurrence of our spirit with the

ἐπιθέσεως τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

Do not then shrink  
from afflictions, for the  
sake of Him who made  
death powerless. I am  
His preacher, and know that He will keep my deposit. Guard thine.

Mὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ

Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ,

Holy Spirit are not the less worthy  
of attention),—but the special gift of  
it in reference to Timothy's duties as a  
bishop and evangelist, *eis προστασίαν*  
*τῆς ἐκκλησίας, eis σημεῖα, eis λατρείαν*  
*ἀπασαν, Chrys.*: compare Hooker,  
*Eccl. Pol.* v. 77. 5. διὰ

τῆς ἐπιθέσεως] ‘through the laying on,’  
&c.; the hands were the medium by  
which the gift of the Holy Spirit was  
imparted. On the ἐπιθέσις χειρῶν,  
see notes on *1 Tim.* iv. 14, where it is  
mentioned that the presbytery joined  
with the Apostle in the performance  
of the solemn act.

7. *Πνεῦμα δειλίας*] ‘the Spirit of  
cowardice,’ οὐ διὰ τοῦτο τὸ Πνεῦμα  
ἔλαβομεν ἵνα ὑποστελλώμεθα, ἀλλ’ ἵνα  
παρήσταξώμεθα, Chrys.; not ‘a spirit,  
a natural and infused character,’ Peile;  
see notes on *Eph.* i. 17, and on *Gal.*  
vi. 1. By comparing those two notes  
it will be seen that in such cases as  
the present, where the *πνεῦμα* is men-  
tioned in connexion with δόδονται κ.τ.λ.,  
it is better to refer it *directly* to the  
personal Holy Spirit and the abstract  
gen. to His specific *χάρισμα*. Where  
however, as in *1 Cor.* iv. 21, *Gal.* l. c.,  
the connexion is different, the *πνεῦμα*  
may be referred *immediately* to the  
human spirit (comp. Olshausen, *Opusc.*  
p. 154), though even then *ultimately*  
to the Holy Spirit as the inworking  
power. In such formulæ then, the  
meaning of *πνεῦμα*, whether it be the  
human spirit as wrought on by the  
Holy Spirit, or the Holy Spirit as  
working on the human spirit, will be  
best deduced from the context: with

the present passage comp. Rom. viii.  
15, Gal. iv. 6. On the omission of the  
article with *πνεῦμα*, see notes on *Gal.*  
v. 5. σωφρονισμοῦ

‘self-control,’ *Ὕλιττος?* [institu-  
tionis] Syr., ‘sobrietatis,’ Vulg., Claro-  
rom.; a ἄπ. λεγόμ. in N. T., but  
compare Tit. ii. 4. Σωφρονισμός, as  
its termination suggests (Donalds.  
*Cratyl.* § 253, Buttm. *Gr.* § 119, 7, see  
exx. in Lobeck, *Phryn.* p. 511), has  
usually a transitive force, e.g. Plutarch,  
*Cat. Maj.* 5, ἐπὶ σωφρονισμῷ τῶν ἀλλων,  
comp. Joseph. *Antiq.* xvii. 9. 2, *Bell.* ii.  
1. 3; as however both the substantives  
with which it is connected are  
abstract and intransitive, and as the ordinary  
meaning of nouns in -μός (‘action  
proceeding from the subject’) is liable  
to sonre modifications (e.g. *χρησμός*,  
comp. Buttm. l.c.), it seems on the  
whole best, with De W., Wiesing.,  
al., to give it either a purely intransitive  
(Plutarch, *Quæst. Conviv.* VIII. 3,  
σωφρονισμοῖς τισιν ἡ μεταβολαις), or  
perhaps rather reflexive reference; ἵνα  
σωφρονίσωμεν τῶν ἐν ἡμῖν κυριουμένων  
παθηκότων τὴν ἀταξίαν, Theod., Chrys.  
2; comp. Suicer, *Thesaur.* s.v. Vol. II.  
p. 1224, Neander, *Planting*, Vol. I. p.  
486 (Bohn).

8. *Μὴ οὖν κ.τ.λ.*] Exhortation, im-  
mediately dependent on the foregoing  
verse; ‘as God has thus given us the  
spirit of power, love, and self-control,  
therefore be not ashamed of testifying  
about our Lord.’ On the con-  
exion of *αἰσχύνομαι* and similar verbs  
with the accus., see Bernhardy, *Synt.*

ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,  
ἢ τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγίᾳ, οὐ κατὰ

III. 19, p. 113, Jelf, Gr. § 550. The compound form ἐπαισχ. [ἐπὶ probably marks the imaginary point of application, that on which the feeling is based, Rost u. Palm, *Lex. s. v. σ.* 3] is frequently thus used in the N. T., both with persons (Mark viii. 38, Luke ix. 26), and with things (ver. 16, Rom. i. 16), but not so the simple form. Observe the aor. subj. with μή, ‘ne te pudeat unquam,’ Leo; Timothy had as yet evinced no such feeling; see Winer, Gr. § 56. 1, p. 445.

**τοῦ Κυρίου]** ‘of the Lord,’ i.e. ‘about the Lord,’ gen. object; see Winer, Gr. § 30. 1, p. 168, and esp. Krüger, *Sprachl.* § 47. 7. 1 sq. The subject of this testimony was not merely the sufferings and crucifixion of Christ (Chrys. and the Greek commentators), but generally ‘omnis prædicatio vel confessio que de Christo fit apud homines,’ Est.; comp. Acts i. 8, ἔσεσθὲ μου μάρτυρες. Bengel remarks on the rareness of the formula δὲ Κύρ. ἡμῶν in St Paul, without I. X.; add however 1 Tim. i. 14: see also Heb. vii. 14, but not 2 Pet. iii. 15, where the reference appears to be to the Father. **τὸν δέσμιον αὐτοῦ]** ‘His prisoner,’ i.e. whom He has made a prisoner, gen. *auctoris*; see notes on *Eph.* iii. 1, and also Harless, *in loc.* p. 273. ‘Ne graveris vocari discipulus Pauli hominis captivi,’ Est., ΟΕcum.

**ἀλλὰ συνκακοπάθησον κ.τ.λ.]** ‘but (on the contrary) join with me in suffering ills for the Gospel;’ ἀλλὰ (as usual after negatives, Donalds. *Cratyl.* § 201) marking the full opposition between this clause and the words immediately preceding (comp. Klotz, *Devar.* Vol. II. p. 2, 3), ‘do not be ashamed of me, but rather suffer with me.’ It is thus perhaps better to retain with *Lachm.*

the comma after ἡμῶν. The preposition σὺν must be referred, not to τῷ εὐαγγ. (Syr., Theod.), as this would involve a very unusual and unnecessary prosopopœia (*πάντας τὸν εὐαγγ. κήρυκας καὶ μύστας*, Theoph. 2), but to μοι supplied from the preceding ἐμέ. The dat. τῷ εὐαγγ. is then either the dat. of reference to (see notes on *Gal.* i. 22; comp. the fuller expression Phil. iv. 3, ἐν τῷ εὐαγγ. συνήθλησάν μοι, and below, ch. ii. 9), or more probably and more simply the dat. *commodi*, ὑπὲρ τοῦ εὐαγγ. πάσχειν, Chrys., Theoph. 1. κατὰ δύναμιν] ‘in accordance with, correspondingly to, that δύναμις which God has displayed towards us in our calling and salvation,’ ver. 9 sq. (Wiesing.), not with any reference to the spiritual δύναμις infused in us, ver. 7 (De W., Huth.). The prep. κατὰ has thus its usual meaning of *norma* (Winer, Gr. § 49. d, p. 358); the δύναμις, as ver. 9 shows, was great, our readiness in κακοπάθεια ought to be proportionate to it. It need scarcely be added that this clause must be connected, not with εὐαγγελίῳ (Heinrich, al.), but with συνκακοπάθησον; ἐπεὶ φορτικὸν ἦν τὸ κακοπάθειν, παραμνθεῖται αὐτόν, μὴ γάρ φησι δυνάμει τῇ σῇ ἀλλὰ τῇ τοῦ Χρ. [Θεοῦ], Theoph., ΟΕcum.

**9. τοῦ σώσαντος ἡμᾶς]** ‘who saved us,’ ‘exercised His saving agency towards us;’ ‘serratio hæc est applicativa, non tantum acquisitiva, eam ipsam ob causam quia tam arcte cum vocatione connectitur,’ Beng., comp. also Green, Gr. p. 318; we must however in all cases be careful not to assign too low a meaning to this vital word (comp. notes on *Eph.* ii. 8); the context will generally supply the proper explanation; see the collection of passages in

τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ιδίαν πρόθεσιν καὶ χάριν τὴν  
δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων,  
φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος 10

Reuss, *Théol.* iv. 22, Vol. II. p. 250. On the act of *σωτηρία* applied to God, see notes on *1 Tim.* i. 1. Mosheim and, to a certain degree, Wiesinger refer *ἡμᾶς* to St Paul and Timothy: this is very doubtful; it seems much more satisfactory to give *ἡμεῖς* here the same latitude as in ver. 7.

**καλέσαντος]** The act of *calling* is always regularly and solemnly ascribed to God the Father; see notes on *Gal.* i. 6, and compare Reuss, *Théol.* iv. 15, Vol. II. p. 144 sq. This *κλήσις* is essentially and intrinsically *ἀγία*; it is a *κλῆσις εἰς κοινωνίαν τοῦ Χρ.*, *i. Cor.* i. 9. On the ‘*vocatio externa* and *interna*,’ see esp. Jackson on the *Creed*, Book XII. 7 (init.).

**οὐ κατὰ τὰ ἔργα τῷ]** ‘not according to our works;’ comp. *Tit.* iii. 5, *οὐκ ἐξ ἔργων...ἔσωσεν*. The preposition *κατὰ* may certainly be here referred to the motives (Beza, De W.) which prompted the act; see exx. in Winer, *Gr.* § 49. d, p. 358: it seems however equally satisfactory, and perhaps more theologically exact, especially in the latter clause, to retain (with Vulg., Clarom., al.) the more usual meaning ‘in accordance with;’ comp. i. 11, iii. 11, al. *ιδίαν πρόθεσιν]* ‘His own purpose;’ observe the *ιδίαν*; ‘that purpose which was suggested by nothing outward, but arose only from the innermost depths of the divine *εὐδοκία*;’ *οὐκοθεν ἐκ τῆς ἀγαθότητος αὐτοῦ δρυμώμενος*, Chrys.; comp. *Eph.* i. 5. The nature of the *πρόθεσις* is further elucidated by the more specific *καὶ χάριν κ.τ.λ.*; there is however no *ἐν διά δυσῶν*, ‘propositum gratiosum’ (comp. Bull, *Prim. Trad.* vi. 38), but simply an explanation of the *πρόθεσις* by a statement

of what it consisted in and what it contemplated.

**τὴν δοθεῖσαν κ.τ.λ.]** ‘which was given to us in Christ Jesus,’ scil. the *χάριν* immediately preceding. The literal meaning of these words must not be infringed on. *Δοθεῖσαν* is simply ‘given,’ not ‘destined;’ it was given from the beginning, it needed only time for its manifestation: again *ἐν Χρ.* is not ‘per Christum,’ Est., but ‘in Christo,’ ‘in His person,’ *ἀνάρχως ταῦτα προετύπωτο ἐν Χρ.* *Ιησ.* γενέσθαι, Chrys.; comp. *1 Pet.* i. 20, see notes on *Eph.* i. 7, and the good remarks of Hofmann, *Schrifl.* Vol. I. p. 205.

**πρὸ χρόνων αἰώνων]** ‘before eternal times;’ comp. *1 Cor.* ii. 7, *πρὸ τῶν αἰώνων*, *Eph.* iii. 11, *πρόθεσις τῶν αἰώνων*, and see notes. The exact meaning of the term *χρόνοι αἰώνιοι* (*Rom.* xvi. 25, *Tit.* i. 2) must be determined from the context; in the present case the meaning is obviously ‘from all eternity,’ somewhat stronger perhaps than *πρὸ καταβολῆς κόσμου*, *Eph.* i. 4, ‘before times marked by the lapse of unnumbered ages,—times, in a word, which reached from eternity (*ἀπ’ αἰώνος*) to the coming of Christ, *in and during* which the *μυστήρια* lay *σεσιγημένον*, *Rom.* xvi. 25; see Meyer *in loc.*, and comp. notes on *Tit.* i. 2, where however the meaning is not equally certain.

**10. φανερωθεῖσαν]** ‘made manifest,’—not ‘realized,’ Heydenr. The word implies what is expressed in other passages, c.g. *Rom.* xvi. 25, *Col.* i. 26, that the eternal counsels of mercy were not only formed before all ages, but *hidden* during their lapse, till the appointed *νῦν* arrived; comp. notes on *Eph.* iii. 9. **τῆς ἐπιφανείας]**

ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον,  
φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

*'the appearing;'* not merely the simple act of the incarnation (*τῆς ἐναθρωπίσεως*, Theod.), but, as the context and the verb *ἐπεφάνη* in Tit. iii. 4 seem to suggest, the whole manifestation of Christ on earth (*ἐνσαρκός οἰκουμένη*, Zonaras, *Lex. Vol. I.* p. 806), the whole work of redemption, sc: *'tota commoratio Christi inter homines.'* Bengel; so Wiesing. and De W. In the words that follow, the order *'Ιησοῦ Χρ. [CD<sup>3</sup>E<sup>2</sup>FGKLN<sup>4</sup>]* is perhaps to be preferred to *Χρ. Ιησοῦ [AD<sup>1</sup>E<sup>1</sup>N<sup>1</sup>]*; *Tisch.*], both on account of the weight of the external evidence, and the probability of a conformation to ver. 9.

καταργήσαντος

[when He made of none effect,' or, more exactly, 'having made, as He did, of none effect,' not 'who,' &c., Alf.; it being always desirable in a literal translation to preserve the fundamental distinction between a participant with, and a part without the article; see Donalds. *Gr.* § 492, and comp. *Cratyl.* § 305.]

τὸν θίατρον] 'death,'—either regarded (a) objectively, as a personal adversary and enemy of Christ and His kingdom, *1 Cor. xv. 26*, *ἔσχατος ἔχθρὸς καταργεῖται ὁ θάνατος*; or (b) as a spiritual state or condition, including the notions of evil and corruption, *1 John iii. 14*, *μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν*; or more probably (c) as a power and principle (*τοῦ θανάτου τὰ νεύρα*, Chrys.) pervading and overshadowing the world; comp. *Heb. ii. 14*, *ἴνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κρήτος ἔχοντα τοῦ θανάτου*. The objection to (a) lies in the fact that *1 Cor. xv. 26* refers specially to the second advent of Christ, when Death and the powers of evil, aggregated as it were into per-

sonalities (comp. *Rev. xx. 13, 14*), will be individually ruined and overthrown. In (b) again, the usual and proper force of *καταργέω* ('rentler inoperative,' *Rom. iii. 3, iv. 14*, al., or 'destroy,' *1 Cor. xv. 24, 2 Thess. ii. 8*) is too much obscured; while in (c) this is fully maintained, and in the opposed clause (*μὲν...δέ*) the force of *φωτίσαντος* (not *προμηνύσαντος*, Theod., but *εἰς φῶς ἀγάγοντος*, Suid., comp. *1 Cor. iv. 5*); the principle of death cast a shade over the world, *Matt. iv. 16*) is more distinctly felt. On *καταργέω*, comp. notes on *Gal. v. 4*.

ζωὴν καὶ ἀφθαρσίαν]

*'life and incorruption;'* of course no *Ἐν διὰ δυοῖν*, as Coray, and Wakefield, *Sylv. Crit. Vol. IV.* p. 208: the latter substantive characterizes and explains the former, not however with any special reference to the resurrection of the body (*1 Cor. xv. 42*), as this would mark *ἀφθαρσία* as a condition ('conditio illa felicissima,' Leo), but with a reference to the essential quality of the *ζωή*, its imperishable and incorruptible nature (*1 Pet. i. 4*), and its complete exemption from death (*Rev. xxi. 4*): comp. *Rom. ii. 7*. It may be observed that *θίατρος* as being a known and ruling power has the article, *ζωὴ* and *ἀφθαρσία* as having been only recently revealed are anarthrous.

διὰ τοῦ

*εὐαγγελίου* is perhaps more correctly referred to *φωτίσαντος κ. τ. λ.* (Alf.) than considered as loosely appended to the whole foregoing sentence (ed. 1, Wiesing.), as it thus seems suitably to define the medium by which the *φωτίσμος* took place, and to form a natural transition and introduction to ver. 11 sq. All that follows *'Ιησ. Χρ.* thus forms (as seems most natural)

εἰς δὲ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος 11  
ἐθνῶν· δι’ ἣν αἵτιαν καὶ ταῦτα πάσχω, ἀλλ’ οὐκ 12  
ἐπαισχύνομαι· οἶδα γὰρ φίληπίστευκα, καὶ πέπεισμαι ὅτι  
δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἔκείνην τὴν

one connected and subordinate (tertiary) predication: comp. Donalds. *Gr.* § 489 sq.

11. *εἰς δέ*] Scil. εὐαγγέλιον; ‘ad quod evangelium prædicandum,’ Est., not ‘in quo,’ Vulg., Clarom. On the remaining words, see notes on 1 Tim. ii. 7, where there is the same designation of the Apostle’s offices, though, as the context shows, the application is somewhat different. There the Apostle is speaking of his office on the side of its dignity, here in reference to the sufferings it entailed on him who sustained it. The ἐγὼ here thus marks not ‘dignitatem prædicantis,’ but ‘dignitatem cohortantis;’ μὴ καταπέσῃς τοῖν τὸν τοῦ ἡμῶν παθήμασιν καταβληταῖς τοῦ θανάτου τὰ νεῦρα, Chrys. ἐτέθην ἐγώ] ‘I was appointed;’ comp. 1 Tim. i. 12.

12. *δέ τινα αἰτίαν*] ‘for which cause,’ scil. because I am thus appointed as a herald and Apostle; comp. ver. 6. This formula is only used by St Paul in the Pastoral Epp. (ver. 6 and Tit. i. 13); see also Heb. ii. 11, and Acts x. 21, xxii. 24, xxiii. 28, xxviii. 20. *καὶ ταῦτα*] ‘even these things;’ bonds, imprisonment, and sufferings, see ver. 8, to which the following ἐπαισχύνομαι shows a distinct reference. *φίληπίστευκα]* ‘in whom I have put my trust, and still do put it’ (comp. notes on Eph. ii. 8), literally, ‘to whom I have given my πίστις,’ scarcely ‘on whom I have reposed my faith and trust’ (Bloomf.), as this would rather imply ἐπὶ with the dative; see notes on 1 Tim. i. 16, where these constructions are discussed. It need scarcely be said that φίληπίστευκα refers to God the Father,

not to Jesus Christ (ver. 10).

**δυνατός ἐστιν]** ‘is able,’ has full and sufficient δύναμις, in apparent reference to the δύναμις Θεοῦ, ver. 8.

**τὴν παραθήκην μου]** ‘the trust committed to me,’ ‘my deposit,’ τὴν πίστιν φησὶ καὶ τὸ κήρυγμα, Theoph. i, after Chrys. 1; or here perhaps, with a slight expansion, ‘the office of preaching the Gospel,’ ‘the stewardship committed to the Apostle;’ see notes on 1 Tim. vi. 20. The meanings assigned to παραθήκην are very numerous, and it must be confessed that not one of them is wholly free from difficulty. The usual reference to the soul, whether in connexion with μου as what the Apostle had entrusted to God (Beng.; comp. 1 Pet. iv. 19, Luke xxiii. 46), or as a deposit given by God to man (Bretschn., Alf., comp. Whitby), is at first sight very specious; but if, as the context would then seem certainly to require, it had any reference to life, surely εἰς ἐκείνην τ. ἡμ. must be wholly incongruous; and if again we refer to 1 Thess. v. 23 (Alf.), the prayer for the entire preservation of the personality is there intimately blended with one for its ἀμεμφία (ἀμέμπτωσ...τηρηθεῖη), a moral reference, which finds no true parallel in the simple φυλάξαι. It is moreover an interpr. unknown to the Greek expositors. Less probable seems the idea of an ἀντιμεσθία, Theoph. 3, maintained also by Wiesing., i. e. στέφανον ἤνθης, comp. cb. iv. 7, 8, for how can this consistently be termed a deposit? We retain therefore the meaning advocated in notes on 1 Tim. vi. 20, with that expansion only which the context

13 ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὡν παρ'  
έμου ἥκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·  
14 τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἀγίου  
τοῦ ἐνοικοῦντος ἐν ἡμῖν.

here seems itself adequately to supply. The only difficulty is in **φυλάξαι**, which is certainly more suitably applied to the holder than the giver of the deposit. The gen. *μον* is thus the possessive gen., ‘the deposit which is definitely mine.’ The other interpr. are fairly discussed in the long note of De Wette *in loc.* εἰς ἔκεινην τὴν ημέραν] ‘against that day,’ Auth., i.e. to be produced and forthcoming when that day—not *τοῦ θανάτου* (Coray), but of final reckoning—comes; I shall then render up my trust, through God’s preserving grace, faithfully discharged and inviolate. *Eis* does not seem here merely temporal (*Iohn* xiii. 1), but has its more usual *ethical* sense of ‘destination for;’ comp. *Eph.* iv. 30, *Phil.* i. 10, ii. 16, al.

13. **ὑποτύπωσιν** ‘The delineation, pattern,’ **ἵζεται** [‘formam ad quam in rebus fidei et vite respicitur,’ Schaf] Syr. The meaning of **ὑποτύπ.** is here only slightly different from that in *1 Tim.* i. 16; see notes. In both cases *ὑποτ.* is little more than *tύπος* (see Rost u. Palm, *Lex.* s. v.); there however, as the context seems to require, the transitive force is more apparent, here the word is simply intransitive; comp. Beveridge, *Serm.* vi. Vol. i. p. 111 (A.-C. Libr.). What St Paul had delivered to Timothy was to be to him a ‘pattern’ and ‘exemplar’ to guide him; **ὑπετυπωσάμην εἰκόνα καὶ ἀρχέτυπον...ταύτην τὴν ὑποτύπ.** *τούτεστι τὸ ἀρχέτυπον ἔχε, καὶ δὲ ἡ ἁγιαστὴν ἀπ’ αὐτῆς λάμβανε καὶ ἡγεράφει,* Theoph., after Chrys. and Theod. The subst. **ὑποτύπ.** dispenses

with the article on the principle of correlation (see Middl. *Art.* III. 3. 6, p. 48, ed. Rose), and is moreover sufficiently defined by the following gen.; comp. Winer, *Gr.* § 19. 2. b, p. 114. **ἔχε** ‘have,’ ‘habe,’ Vulg., as a possession, ‘let the **ὑποτ.** be to thee,’ Syr.; not for **κάτεχε**, Huth., Wieeing., though somewhat approaching it in meaning; see notes on *1 Tim.* iii. 9, and comp. *ib.* ch. i. 19.

**ὑγιαινόντων λόγων**] ‘of sound words;’ comp. notes on *1 Tim.* i. 10. The omission of the article seems properly accounted for (De W.) by the probable currency (comp. *νόμος*) of the formula, comp. *1 Tim.* vi. 3.

**ἐν πίστει κ. τ. λ.** specifies the principles in which the **ὑποτύπ.** is to be held. ‘*Ἐν* is not to be joined with **ἥκουσας**, and regarded as equivalent to **περὶ** (Theod., comp. Chrys.), still less with **ὑγιαινόντων** (Matth.), but obviously with **ἔχε** *ὑποτ.*, marking, as it were, the *sphere* and *element* to which the holding of the **ὑποτ.** was to be restricted; comp. *1 Tim.* iii. 9.

**τῇ ἐν Χρ. Ἰησ.**] Specification of the nature of the *πίστις* and *ἀγάπῃ*. The anarthrous nouns (contrary to the more usual rule) have an article in the defining clause, as the object is to give that defining clause *prominence* and *emphasis*; ‘in Christo omnis fides et amor ntitur, sine Christo [extra Christum] labitur et corruit,’ Leo: see Winer, *Gr.* § 20. 4, p. 126, and notes on *1 Tim.* iii. 13. Huther joins **τῇ** **ἐν Χρ.** only with *ἀγάπῃ*, but is thus inconsistent with his own note on *1 Tim.* i. 14.

14. **τὴν καλὴν παραθήκην**] ‘the

They which are in Asia  
all deserted me. The  
Lord give mercy at  
the last day to Onesi-  
phorus.

Οἶδας τοῦτο, ὅτι ἀπεστράφησάν 15  
με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἔστιν  
Φύγελος καὶ Ἐρμογένης. Δῷν ἔλεος ὁ 16

*good deposit,' ‘the good trust committed (to thee);’ the doctrine delivered to Timothy to preach, ‘catholicæ fidei talentum,’ as in 1 Tim. vi. 20; compare ver. 12 above, and see notes on both passages. It is here termed the *good* trust, as ἡ καλὴ διδασκαλία, 1 Tim. iv. 6, ὁ καλὸς ἀγών, 1 Tim. vi. 12.*      διὰ Πνεύματος ἀγίου] The medium by which Timothy was to guard his deposit was the Holy Spirit, still further specified (not without a slight hortatory notice and emphasis) as τοῦ ἐνοικοῦντος ἐν ἡμῖν; compare notes on ver. 13: σπούδασον οὖν φυλάττειν τὸ Πνεῦμα καὶ αὐτὸς πάλιω τηρήσει σοι τὴν παρακαταθήκην, Theoph.

15. Οἶδας τοῦτο] The Apostle now, with a slight retrospect to ver. 8, stimulates and evokes the energy of his disciple by reminding him of the defection of others. What possibly might have been a cause of depression to the affectionate and faithful Timothy is actually made, by the contrast which St Paul implies and suggests (*οὐ οὖν τέκνον μου*, ch. ii. 1), an inspiriting and quickening call to fresh efforts in the cause of the Gospel.      ἀπεστράφησάν

με] ‘turned away from me.’ not an apostasy from the faith (Erasm.), but, as the context implies (comp. ver. 8, 16), defection from the cause and interests of St Paul; aversion instead of sympathy and co-operation; comp. ch. iv. 16, πάντες με ἐγκατέλιπον. The aorist passive has here, as in Matth. v. 42, the force of the aor. middle; *ἀποστρέφομαι* with an acc. *personæ* (Heb. xii. 25), or an accus. *rei* (Tit. i. 14), being both of them

legitimate and intelligible constructions; comp. Winer, *Gr.* § 39. 2, p. 233.      πάντες οἱ ἐν τῇ Ἀσίᾳ] ‘all who are in Asia.’ These words can imply nothing else than that those of whom the Apostle is speaking were *in Asia* at the time this Epistle was written; it being impossible (with Chrys., Theoph., Euseb., al.) so to invert the meaning of the prep. (*ἐν=ἐξ* or *ἀπό*), as to refer it to Asiatic Christians *then* at Rome. The *ἀποστροφὴ* however may have taken place in Asia or elsewhere; it may have been a neglect of the absent Apostle in his captivity (Leo), or a personal manifestation of it during a sojourn at Rome (De W., Wiesing., Huth.). The context, coupled with ch. iv. 16, seems most in favour of the latter supposition; so also Wieseler, *Chronol.* p. 405. Of Phygelus (‘Fygelus,’ Clarom., Aug.) and Hermogenes nothing is known. On the geographical limits of ‘Ασία (‘Ασία λίθων καλούμενη, ‘Asia propria’), and the wider (Acts xx. 16, 1 Pet. i. 1, Rev. i. 4) or narrower (Acts ii. 9, xvi. 6?) applications of the term, see Winer, *RWB.* Art. ‘Asia,’ and especially Wieseler, *Chronol.* p. 31—35, where the subject is very satisfactorily investigated.

16. Δῷν] On this form see notes on *Eph.* i. 17. The term διδόναις ἔλεος (ποιῆσαι ἔλεος, Luke i. 72, x. 37, James ii. 13) only occurs in this place. Onesiphorus showed ἔλεος to St Paul; the Apostle in turn prays that ἔλεος may be granted to his household. From the use of the form ‘Οὐησ. οἴκῳ here and ch. iv. 19, but still more the terms of the prayer in ver. 18, it has

Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν  
 17 καὶ τὴν ἀλυσίν μου οὐκ ἐπαισχύνθη, ἀλλὰ γενόμενος ἐν  
 18 Ῥώμῃ σπουδαιότερον ἔζητησέν με καὶ εὑρεν. δῶντα  
 ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἑκείνῃ τῇ ἡμέρᾳ.  
 καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

been concluded, not without some show of probability, that Onesiphorus was now dead; so De W., Huth., Wiesing., Alf., and, as might easily be imagined, Estius and Mack. It does not however at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission, see Hammond in loc., and comp. Taylor, *Sermon VIII.* (on 2 Sam. xiv. 14). [ἀνέψυξεν] ‘refreshed,’ a δἰπ. λεγόμ. in the N. T. (the subst. ἀνάψυξις occurs, Acts iii. 19); comp. ἀνέπανσαν, 1 Cor. xvi. 18. Neither from the derivation [ψύχω, —not ψυχή, Beza, itself a derivative from the verb, comp. Orig. *de Princ.* II. 8], nor from the prevailing use of the word elsewhere, have we sufficient reasons for limiting the ἀνάψυξις merely to bodily refreshment (Mosh., De W.); comp. c.g. Xen. *Hell.* VII. 1. 19, ταῦτη...ἀνέψυχθησαν οἱ τῶν Λακεδ. σύμμαχοι. [τὴν ἄλυσίν μου] ‘my chain.’ On the singular ‘catenam meam,’ Vulg., Clarom., but not Syr. [comp. Mark v. 4, Luke viii. 29] or Goth., comp. notes on *Eph.* vi. 20. As is there remarked, an allusion to the ‘custodia militaris,’ though not certainly demonstrable, is not wholly improbable; comp. Wieseler, *Chronol.* p. 405.

[ἐπαισχύνθη]. The evidence of the MSS. is here decidedly in favour of this irregular form; comp. Winer, *Gr.* § 12, p. 68, obs. On the meaning of the compound, see notes on ver. 8.

17. ἀλλὰ γενόμενος κ.τ.λ.] ‘but on the contrary (far from being ashamed of my bonds) when he had arrived in

*Rome;*’ the ἀλλὰ answering to the preceding negative, and serving to introduce a contrast of conduct which still more enhances the exhortation in ver. 8. The correction of Beza, ‘cum esset Romæ,’ for ‘cum Romam venisset,’ Vulg., Clarom. [Romæ],

(121) [Syr.] is uncalled for, and inexact. Nor is γενόμενος ‘being at Rome’ (Hamm.), still less ‘after he had been at R.’ (Oeder, *Conject. de diff. S. S. loc. p. 733*), but literally ‘when he arrived and was there;’ comp. Xen. *Anab.* IV. 3. 29, διὸ ἀν πρῶτος ἐν τῷ πέραν γένηται, ib. *Cyrop.* VIII. 5. 28, αἰπιῶν ἐγένετο ἐν Μῆδοις. σπουδαιότερον] ‘with greater diligence,’ not merely ‘with diligence,’ Syr., nor even ‘very diligently,’ Auth., both of which obscure the tacit comparison. The comparative does not imply any contrast between Onesiphorus and others, nor with ‘the diligence that might have been expected’ (Hutber), but refers to the increased diligence with which Onesiphorus sought out the Apostle when he knew that he was *in captivity*. He would have sought him out *σπουδαῖς* in any case, now he sought for him *σπουδαιότερον*; comp. Winer, *Gr.* § 35. 4, p. 217.

[καὶ εὗρεν] ‘In carcерem conjicitur et arcta custodiā tenetur, non ut antea in domo conducta omnibus notā; unde Onesiphorus non nisi postquam sollicite quæsirisset invenit eum,’ Pearson, *Annal. Paul.* Vol. I. p. 395 (ed. Churton).

18. ὁ Κύριος κ.τ.λ.] The repetition of Κύριος is certainly not to be

Be strong, faithful, and enduring. No one, whether soldier, athlete, or husbandman, reaps reward without toil.

explained away as a Hebraistic periphrasis for the pronoun, Coray, Peile; the exx. cited in Winer, *Gr.* § 22. 2, p. 130, are, as all recent commentators seem agreed, quite of a different nature. It is however doubtful whether the first *Kύπιος* is Christ and the second God, or vice versa. The express allusion in *ἐκείνη τῇ ἡμέρᾳ* to that day when all judgment is committed to the Son (John v. 22) would seem to be in favour of the latter supposition: as however in ver. 16 ὁ *Kύπιος*, in accordance with the prevailing use in these and St Paul's Epp. generally (see Winer, *Gr.* § 19. I, p. 113), seems to be 'our Lord,' ὁ *Kύπιος* can scarcely be otherwise in the present verse; see Wiesing, *in loc.* It may be added too, that if the idea of the judicial function of our Lord were intended to be in especial prominence, we should rather have expected *παρά Κυρίῳ*, 2 Pet. ii. 11, see Winer, *Gr.* § 48. d, p. 352. Even if this be not pressed, it need scarcely be said that (as would seem to be the case here) judgment is not unfrequently ascribed to the Father; see Rom. ii. 5, 16, Heb. xii. 23, al. It may be observed that some MSS. and Vv. (D<sup>1</sup>E<sup>1</sup>; Clarom., Sangerm., al.) read Θεῷ: this however can only be alleged as showing the opinion of the writer, or possibly the current interpr. of the time.

**διηκόνησεν** 'he ministered,'—not specially 'unto me' (Syr., Auth.), for then *βέλτιον* would be out of place, or 'to the saints at Ephesus' (Flatt, Heydenr.), but simply and generally, 'how many good offices he performed.' The assertion of Wieseler, *Chronol.* p. 463, that Onesiphorus was a *deacon* at Ephesus, cannot safely be considered as deducible from this very general

expression. **βέλτιον** 'better than I can tell you,' Beza, Huther, al.; see above, and Winer, *Gr.* § 35. 4, p. 217.

CHAPTER II. I. **Σὺ οὖν, τέκνον μου**] 'Thou then, my child,' affectionate and individualizing address to Timothy, with retrospective reference to ver. 15 sq. The *οὐν* is thus not merely in ref. to the example of Onesiphorus (Möller), ver. 16, still less in mere continuation of the precepts in ch. i. 1—14 (Matth., Leo), as the *οὐν* would thus be otiose, but naturally and appropriately refers to the whole subject of the foregoing verses, the general defection of *οἱ ἐν τῇ Ασίᾳ* from St Paul, and the contrasted conduct of Onesiphorus. This address then is not simply intended to prepare Timothy for suffering after his teacher's example (*εἰ διδάσκαλος πολλῷ μᾶλλον δι μαθητής*, Chrys.), but rather to stimulate him to make up by his own strength in grace for the cowardice and weakness of others; see notes on ch. i. 15. **ἐνδυναμοῦ**] 'be inwardly strengthened,' not with a medial force, 'fortis esto,' Bretschn. (a meaning which it never has in the N. T.), but simply passive: see notes on *Eph.* vi. 10, and Fritz. *Rom.* iv. 20, Vol. I. p. 245. The element and principle in which his strength is to be sought is immediately subjoined; comp. *Eph.* vi. 10 sq. **ἐν τῇ χάριτι**] 'in the grace;' not διὰ τῆς χάριτος, Chrys., Beza. The prep., as its involution in the verb also confirms, points (as usual) to the spiritual *sphere* or *element* in which all spiritual strength is to be found. *Χάρις* is clearly not to be explained as the 'preaching of the Gospel' (Hammond on *Heb.* xiii. 9),

2 χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, καὶ ἀ ἡκουσας παρ' ἐμοῦ  
διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώ-  
3 ποις, οἵτινες ἰκανοὶ ἔσονται καὶ ἐτέρους διδάξαι. Συνκακο-

nor regarded as merely equivalent to *τὸ χάρισμα*, ch. i. 6 (comp. Leo), but has its more usual reference to the grace of ‘inward sanctification’ (comp. Hooker, *Append. to Book V.* Vol. II. p. 666), and betokens that element of spiritual life ‘which enables a man both to will and to do according to what God has commanded,’ Waterland, *Euch.* ch. x. Vol. IV. p. 666.  
*τῇ ἐν Χρ. Ἰησ.]* ‘which is in Christ Jesus,’ which is only and truly centered in Him, and of which He is the mediator to all who are in fellowship and union with Him; further specification of the true nature of the *χάρις*, ‘ut doceat non aliunde contingere quam a solo Christo, et nemini Christiano [qui est in Christo] eam defutram,’ Calv.: comp. Reuss, *Théol. Chrét.* IV. 9, Vol. II. p. 92, and Meyer on *Rom.* viii. 39.

2. *καὶ ἀ κ.τ.λ.]* The connexion with ver. 1, though not at first sight very immediate, is sufficiently perspicuous. Timothy is to be strong himself in grace, and in the strength of it is to provide for others: he has received the true doctrine (comp. ch. i. 13), he is to be trusty himself in dispensing it, and to see that those to whom he commits it are trusty also.

**διὰ πολλῶν μαρτ.**] ‘among, in the presence of, many witnesses,’ ‘coram multis testibus,’ Tertull. *Prescr.* cap. 25; nearly = *ἐνώπιον*, 1 Tim. vi. 12 (Coray in *metaph.*): so Chrys., *πολλῶν παρόντων*, correctly in point of verbal interpr., but he is too vague in his explanation, οὐ λάθρᾳ ἡκουσας οὐδὲ κρυφῇ. The prep. *διὰ* has here its primary meaning somewhat obscured, though it can still be sufficiently traced

to warrant the translation. Timothy heard the instruction by the mediation of many witnesses (*intervenientibus multis testibus*); their presence was deemed necessary to attest the enunciation of the fundamentals of Christian doctrine (scarcely ‘a liturgy,’ J. Johns. *Unbl. Sacr.*, Part II. Pref., Vol. II. p. 20, A.-C. Libr.) at his ordination; they were adjuncts to the solemnity, comp. Winer, *Gr.* § 47. i, p. 338. There is some doubt who the *πολλοὶ μάρτυρες* were, and what is the exact occasion referred to. The least probable opinion is that they were ‘the law and the prophets,’ ΟEcum., after Clem. of Alex. in his [now fragmentary] *Hypot.* Book VII.; the most probable is that they were the presbyters who were present and assisted at Timothy’s ordination; comp.

1 Tim. i. 18, iv. 14, vi. 12, 2 Tim. i. 6; see Scholef. *Hints*, p. 122.

**πιστοῖς]** ‘faithful,’—not ‘believing:’ the context evidently requires the former meaning; the *παραθήκη* was to be delivered to *trusty guardians*, *τοὺς μὴ προδίδοντι τὸ κήρυγμα*, Chrys.; see notes on 1 Tim. i. 12. The verb *παρέθου* seems clearly to point to the *παραθήκη* alluded to in ch. i. 12, 14, and 1 Tim. vi. 20.

**οἵτινες** does not appear to have here any explanatory force, but to refer to the *πιστοὶ ἀνθρώποι* as belonging to a particular class; ‘to faithful men of such a stamp as shall be able,’ &c.; δύο πρόγματα ἔητε ὁ Ἀπόστολος ἀπὸ τὸν ἐκκλησιαστικὸν διδάσκαλον, πρῶτον πίστιν διὰ νῦν μὴ φθείρῃ τὴν παρακαταθήκην, δεύτερον ἰκανότητα νὰ τὴν διδάξῃ, Coray (Romaic): see notes on Gal. ii. 4 and iv. 24. The future *ἔσονται*

πάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς 4  
στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις,

does not necessarily point to the special time of Timothy's removal or death (Beng., Leo), but simply and generally to the result that will naturally follow the *παράδοσις*.

Though this verse certainly does not refer to any *παράδοσις* of doctrines of a more mystical character (Theoph.), and can never be fairly urged as recognizing any equal and co-ordinate authority with the written Word (comp. Mack), it still may be said that the instructions seem definitely to contemplate a regular, orderly, and successive transmission of the fundamentals of Christian doctrine to Christian ministers and teachers, see Mosheim, *de Rebus Christ.* p. 130. On this subject generally, see the calm and sensible remarks of Waterland, *Doctr. of Trin.* VII. 5 sq., Vol. III. p. 610 sq.

3. *Συνκακοπάθησον]* 'Suffer afflictions with me;' compare notes on ch. i. 8. This reading, supported as it is by AC<sup>1</sup>D<sup>1</sup>E<sup>1</sup>FG (*συγκ.* N); 17. 3<sup>1</sup>, al.; Syr.-Phil. in marg., and appy. Syr., Vulg., Clarom., Copt., Arm. (*Lachm.*, *Tisch.*), is now rightly adopted by all recent critics and commentators except Leo; so also Mill, *Prolegom.* p. CLXXXVI: *σὺ οὖν* (*Rec.*) only rests on C<sup>3</sup>D<sup>2</sup>D<sup>3</sup>KL; mss. It is doubtful on what grounds Bloomf. (ed. 9) can assert that the Syr. (*Pesh.*) must have read *σὺ οὐν*, when the

**Ὦστι Δῆ** [tu igitur] of ver. 1 is omitted in the present verse; and wholly inconceivable how it can 'be found in the Vatican B,' when, as is perfectly well known, the Past. Epp. and Philem. are not found in that venerable MS. at all; comp. Tisch. *Prolegom.* p. CLXXXI.      στρατιώτης

X. [I.] 'a soldier of Jesus Christ,' 'miles quem Christus sibi obstrinxit,' Leo; on the gen. compare notes on *Eph.* i. 1. The nature of the service and its trials and sufferings are vigorously depicted by Tertull. *ad Mart.* cap. 3 sq.; the scriptural and Pauline (e.g. 1 Cor. ix. 7, 2 Cor. x. 3 sq.) character of the image is vindicated by Baumg. *Pastoralbr.* p. 106.

4. *στρατευόμενος]* 'serving as a soldier,' **μάκτῳ** [serviens] Syr.;

Scholef. *Hints*, p. 122. On this use of what Krüger terms the *dynamic middle*,—in which while the active simply has the intransitive sense of being in a state, the middle also signifies to act the part of one in such a state,—see his *Sprachl.* § 52. 8. 7, and the exx. (esp. of verbs in -εύω) in Donalds. *Gr.* § 432. 2, p. 437, Jelf, *Gr.* § 362. 6.      *ἐμπλάκεται* 'entangleth himself,' Auth., 'implicat se,' Vulg., Clarom. 'Hoc versu commendatur τὸ abstine, accedit versu seq. τὸ sustine,' Beng.; comp. Chrys. on ver. 5. There does not seem any necessity for pressing the meaning of the verb beyond that of 'being involved in,' 'implicari' (Cic. *Off.* II. 11. 40); comp. 2 Pet. ii. 20, *τούτοις μάστιγασιν* ἐμπλακέντες, Polyb. *Hist.* xxv. 9. 3, *τοῖς Ἑλληνικοῖς πράγμασιν* ἐμπλεκμένος, and (with εἰς) *ib.* I. 17. 3, XXVII. 6. 11.

*ταῖς τοῦ βίου πραγματείαις]* 'with the affairs of life,' 'negotii vitae civilis,' Leo: on the distinction between *βίος* and the higher term *ζωή*, see Trench, *Synon.* § 27. It does not seem necessary to restrict *πραγμ.* (a *ἀπαξ λεγόμ.* in the N.T.) to 'mercatura' (Schoettig. *Hor. Hebr.* Vol. I. p. 887; comp. *πραγματεύσθε*, Luke xix. 13):

5 ἵνα τῷ στρατολογήσαντι ἀρέσῃ. ἐὰν δὲ καὶ ἀθλῆ τις,  
6 οὐ στεφανοῦται ἐὰν μὴ τομίμως ἀθλήσῃ. τὸν κοπι-

it rather includes, as the contrast seems to require, all the ordinary callings and occupations of life, which would necessarily be inconsistent with the special and seclusive duties of a soldier; comp. Philo, *Vit. Mosis*, III. 27, Vol. II. p. 167 (ed. Mang.), ἔργων καὶ τεχνῶν τῶν εἰς πορισμὸν, καὶ πραγμάτ. δσαι κατὰ βίου ἡγήσιν, ib. § 28, p. 168, τέχναι καὶ πραγμ. καὶ μάλιστα οἱ περὶ πορισμὸν καὶ βίου ἡγήσιν (Wetst.). Compare Beveridge, *Can. Apost.* vi. *Annot.* p. 17, who specifies what were considered ‘sacerularia negotia.’

**τῷ στρατολογήσαντι**] ‘him who enroled him as a soldier.’ στρατολ., a ἄπ. λεγόμ. in N.T. and a λέξις τοῦ παρακάζοντος Ἑλληνισμοῦ (Coray), is properly ‘milites conscribere’ (Plutarch, *Mar.* § 9, al., comp. Dorvill. *Charit.* I. 2, p. 29), and thence, by a very easy transition, ‘deligere militem,’

**στρατολόγησεν** [qui elegit eum] Syr.: comp. Joseph. *Bell.* v. 9. 4, βοηθὸν ἐστρατολόγησε.

5. ἐδύ δὲ κ.τ.λ.] ‘Again if a man also contend in the games,’ ‘certat in agone,’ Vulg., comp. Scholef. *Hints*, p. 123: δὲ introduces a new image (‘quasi novam rem unamquamque enuntiationem affert,’ Klotz, *Devar.* Vol. II. p. 362, ‘in the second place,’ Donalds. *Cratyl.* § 155) derived from athletic contests, 1 Cor. ix. 24 sq. In the former image the Christian, as the soldier, was represented as one of many; here, as the athlete, he is a little more individualized, and the personal nature of the encounter is a little more hinted at; comp. notes on *Eph.* vi. 12. The καὶ, as usual, has its *ascensive* force, pointing to the previous image of the

soldier; what applied in his case applies also and further in the case of the athlete; comp. Klotz, *Devar.* Vol. II. p. 638. Of the two forms, ἀθλέω and ἀθλεύω, it is said that (in the best Attic Greek) the latter is more common in allusions to the games, the former in more general references (Rost u. Palm, *Lex.* s. v. ἀθλεύω); comp. however Plato, *Legg.* VIII. p. 830 A, with ib. IX. p. 873 E. **τομίμως**

‘according to rule,’ **ἰωδόσις** [in lege] Syr.; ἢ ἀθλητικὴ νόμος ἔχει τινάς, καθ' οὓς προσήκει τοὺς ἀθλητὰς ἀγωνίζεσθαι, Theod. This however must not be restricted merely to an observation of the rules when *in the contest*, but, as the exx. adduced by Wetst. seem certainly to prove, must be extended to the whole preparation (*πάντα τὰ τοῖς ἀθληταῖς προσήκοντα*, Chrys.) before it as well; comp. Arrian, *Epict.* III. 10, εἰ νομίμως ἥθησας, εἰ ἔφαγες δσα δεῖ, εἰ ἐγυμάσθης, εἰ τοῦ ἀλείπτον ἥκουσας (Wetst.), and see Suicer, *Thesaur.* s. v. Vol. II. p. 414, where the force of this word is well illustrated by patristic citations. The tacit warning διαπαντὸς ἐν ἀσκήσει εἶναι (Chrys.) thus has its full force.

6. **τὸν κοπιώντα κ.τ.λ.**] ‘The labouring husbandman must needs first partake of the fruits (of his labour).’ There is some difficulty in (a) the connexion and (b) the application of this verse. With respect to (a) it seems wholly unnecessary to admit an hyperbaton, sc. τὸν τῶν καρπ. μεταλ. θέλοντα γεωργ. δεῖ πρῶτον κοπιᾶν, a grammatical subterfuge still partially advocated by Winer, *Gr.* § 61. 4, p. 490; so Wakefield, *Sylv. Crit.* Vol. I. p. 155. The ex. which Winer adduces, Xen. *Cyrop.* I. 3. 5, ὁ σὸς πρῶτος πατήρ τὰ

ῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.  
νόει ὁ λέγων δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσιν. 7

Remember Christ and His resurrection; I suffer for His sake of the elect; if however we endure, He will reward us.

*τεταγμένα...ποιεῖ*, is surely very different, being obvious and self explanatory. The meaning of the words seems sufficiently clear if a slight emphasis be laid on *κοπιῶντα* (*οὐχ ἀπλῶς γεωργ.*, εἴτε ἀλλὰ τὸν κοπ., Chrys.), and if *πρῶτον* (certainly not ‘ita deum,’ Grot.) be referred to other participants; ‘the *labouring* husbandman (not the idle one) ought to partake first (before all others) of the fruits.’ it is his inalienable right (*lex quædam naturæ*, Est.) in consequence of his *κόπος*. If *κοπιῶντα* and *πρῶτον* had been omitted, it would have been a mere general and unconnected sentiment; their insertion however turns the declaration into an indirect exhortation, closely parallel to that of ver. 5: ‘that athlete only *στεφανοῦται* who *νομίμως ἀθλεῖ*, only the husbandman who *κοπᾷ* has the first claim on the fruits.’ On the derivation, and intension implied in *κοπ.* (*οὐχ ἀπλῶς τὸν κάμνοντα ἀλλὰ τὸν κοπτόμενον*, Chrys.), compare notes on *1 Tim.* iv. 10. The real difficulty is in (b) *the application*: what are the *καρποὶ*? Clearly not the support which must be given to ministers (Mosh.), as this would be completely alien to the context;—nor the fruits of his labour and instruction which St Paul was to reap from Timothy (Beng.)—nor the spiritual gifts which Timothy imparted to others and was to show first in himself (comp. Greg. Nyss. ap. Ecum.),—but, as the context seems to require and even suggest,—the future reward (comp. *στεφανοῦται*) which the faithful and laborious teacher is pre-eminently to receive in the world to come (comp. Matth. v. 12, xix. 21), not perhaps

excluding that arising from the conversion of souls (Theod., and appy. Syr.

**ပြန်ချိန်** [fructuum ejus], comp. Hamm.) to be partaken of even in the present world.

7. *νοέι*] ‘understand, grasp the meaning of;’ not ‘perpende,’ Beza, or ‘attende,’ Beng.,—translations of *νοέω* which can hardly be substantiated in the N.T., but ‘intellige,’ Vulg., **ԱՀԱՅ** [intellige] Syr., as the context and prevailing meaning of the word (see esp. Beck, *Bibl. Seelenl.* II. 19. p. 56) evidently require: *ἐπειδὴ αἰνιγματωδῶς πάντα εἶπε, τὰ τοῦ στρατιώτου, τὰ τοῦ ἀθλητοῦ, τὰ τοῦ γεωργοῦ, νόει φησί*, Theoph. The reading in the following clause is not quite certain; δῶρη γὰρ κ.τ.λ. (Rec.) deserves some consideration on the principle, ‘proclivi lectioni præstat ardua;’ the uncial authority [AC<sup>1</sup>DEFGN] seems however so distinctly to preponderate as to leave it scarcely defensible. If it be retained, γὰρ may be taken in its most simple and primary meaning, ‘sane pro rebus comparatis’ (Klotz, *Devar.* Vol. II. p. 232, comp. notes on *Gal.* ii. 6), or, more probably, in its usual *argumentative* sense (De W., Peile), the command being explained by the prayer.

*σύνεσιν*] ‘understanding;’ according to the somewhat elaborate definition of Beck (*Bibl. Seelenl.* II. 19, p. 60), the faculty by which we mentally apprehend and are enabled to pass judgment upon what is presented to us; comp. notes on *Eph.* iii. 4, and Schubert, *Gesch. d. Seele*, § 40, notes, Vol. II. p. 345 (ed. 4).

8. **Μνημόνευε**] ‘Bear in remem-

μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιον μου, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος,

*brance;* here only with an acc. *personæ:* it is found with an acc. *rei,* Matth. xvi. 9, 1 Thess. ii. 9, Rev. xviii. 5, but more commonly with a genitive. The distinction between the two cases seems to be, that with the *gen.* the meaning is simply ‘to remember,’ the object being perhaps regarded as that *from which*, as it were, the memory emanates (comp. Donalds. *Gr.* § 451. *gg*); with the *accus.* the meaning is rather to ‘keep in remembrance,’ ‘to bear in mind;’ see Winer, *Gr.* § 30. 10, p. 184, and comp. Bernhardy, *Synt.* III. 51, p. 177. The exhortation does not seem dogmatical (*πρὸς τοὺς αἰρετικοὺς ἀποτελεῖ μενος*, Chrys., Est.), nor even directly hortatory (‘recordare, ita ut sequare,’ Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was pleased to assume indeed man’s nature, yet came, as the word of promise had declared, of the kingly seed of David.

Ἐγγηροῦ. ἐκ νεκρῶν must obviously be connected immediately with I. X.; not, ‘that He was raised,’ &c., Vulg., Auth., Alf. (*in loc.*), but ‘as one raised,’ &c. (Goth. ‘urrisanana’); compare Winer, *Gr.* § 45. 4, p. 309, and see Alford on 1 John iv. 2, but correct ‘primary’ and ‘secondary’ into ‘secondary’ and ‘tertiary’ (Donalds *Gr.* § 417). On the use of the perfect (*ἐγγηρεῖ*) in this and other events in our Lord’s life as marking their permanent character, see Green, *Gr.* p. 22. ἐκ σπέρματος Δαυίδ] Scil. γενόμενον, not τὸν γενόμενον, De W. The meaning of this clause, thus placed (appy. with studied emphasis) out of its natural order, can only be properly un-

derstood by comparing Rom. i. 3. From that passage it would seem that it can here scarcely be intended to point to Christ merely on the side of His human nature (Mosh.), and as a bare antithesis to *ἐγγηρεῖ*: much less has it any reference to current Doctrinist doctrines (De W., Baur, *Pastoralbr.* p. 102). It points indeed, as the context here suggests, and the words *κατὰ σάρκα* in Rom. l. c. seem to render certain, to Christ’s *human* nature, but it points to it at the same time as derived through the greatest of Israel’s Kings, and as in the fulfilment of the sure word of prophecy, Jer. xxiii. 5, Matth. xxii. 42, John vii. 42; see Wiesing, *in loc.*, who has very ably elucidated the force and meaning of this clause.

κατὰ τὸ εὐαγγέλιον μου] ‘according to my Gospel,’ i. e. ‘the Gospel entrusted to me to preach,’ τὸ εὐαγγέλιον. δε εὐαγγελιζομαι, 1 Cor. xv. 1, comp. Rom. ii. 16, xvi. 25; ‘suum appellat ratione ministerii,’ Calv. *on Rom.* ii. 16. The remark of Jerome, ‘quotiescumque in epistolis suis dicit Paulus juxta evang. meum de Lucæ significat volumine,’ noticed by Fabricius (*Cod. Apocr. N.T.* p. 372), and here pressed by Baur (*Pastoralbr.* p. 99), cannot be substantiated. There may be an allusion to the τινὲς ἔτερα εὐαγγελιζόμενοι, Theoph., but it here scarcely seems intended.

9. ἐν ᾧ] ‘in which,’ as the official sphere of action, scil. ‘in quo prædicando,’ Möller,—not, ‘on account of which,’ Beza 2: comp. Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3. Wiesinger hesitatingly proposes to refer ἐν ᾧ to Christ; such a construction is of course possible (comp. Eph. iv. 1), but involves a departure from the ordinary

ἀλλὰ δὲ λόγος τοῦ Θεοῦ οὐ δέδεται. διὰ τοῦτο πάντα ιο  
ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύ-

rule of connexion, which does not seem required by the context.

**μέχρι δεσμοῦ.**] ‘even unto bonds,’ Auth.; comp. Phil. ii. 8, μέχρι θανάτου, Heb. xii. 4, μέχρις αἰώνας. The distinction between μέχρι and ἄχρι, urged by Tittmann, *Synon.* I. p. 34, according to which ‘in ἄχρι cogitatur potissimum totum tempus [*ante*], in μέχρι potissimum finis temporis [*usque ad*], in quo aliquid factum est,’ independently of being appy. exactly at variance with the respective derivations [connected with ἀκρός, μακρός, see Donalds, *Cratyl.* § 181], has been fully disproved by Fritz, *Rom.* v. 14, Vol. I. p. 308, note. The only reasonable and natural distinction is that suggested by derivation, viz. that ἄχρι, in some passages, seems to preserve an *ascensire*, μέχρι an extensive reference (see esp. Klotz, *Devar.* Vol. II. p. 225); yet still usage so far contravenes this, that the real difference between the particles seems only to consist in this, that ἄχρι is also an adverb, μέχρι not so; that μέχρις οὐ is used with a gen. (Herm. *Viger.* No. 251), but not so ἄχρις οὐ; and finally, that the one occurs in certain formulæ more frequently than the other, and yet that this again seems only fairly referable to the ‘*usus scribendi*’ of the author. The note of Fritzsche, *Rom. l.c.*, on these particles, and the good article by Klotz, *Devar.* Vol. II. p. 224—231, will both repay the trouble of consultation.

**κακούργος**] ‘a malefactor,’ only here and Luke xxiii. 32, 33, 39. It enhances the preceding words τὰ τῶν κακούργων ὑπομένω πάθη, Theod.: there may be too *perhaps* a paronomasia, κακοπαθ. κακούρ., ‘mala patior quam malefactor,’ Est.

οὐ δέδεται] ‘is not (has not been and is not) bound,’ with evident allusion (per paronomasiā) to the preceding δεσμῶν. The reference must not be limited to the Apostle’s particular case (δεσμοῦνται αἱ χεῖρες, ἀλλ’ οὐχ ἡ γλῶττα, Chrys.; ‘this hath not restrained me in mine office,’ Hamm.), but seems perfectly general, whether in reference to himself or others, ἡμῶν δεδεμένων λέλυται καὶ τρέχει, Theoph.; comp. Phil. i. 12. The full adversative force of ἀλλά, ‘yet, nevertheless,’ must not be left unnoticed; comp. Klotz, *Devar.* Vol. II. p. 3.

10. διὰ τοῦτο] Scarcely ‘quia me vincito evangelium currit,’ Beng., still less a πλεονασμὸς ἐβραϊκός, Coray, but rather, ‘propter hoc, id est, ut evangelium disseminetur, ut verbum Dei currat et clarificetur,’ Est., the negative statement οὐ δέδεται being treated as if it had been a *positive* statement of the προκοπὴ of the Gospel. Having mentioned the bonds which his preaching had entailed on him, he adds with increasing emphasis, πάντα ὑπομένω; bonds,—yea all things, sufferings, death: see Acts xxi. 13.

**ὑπομένω**] ‘endure,’ ‘sustain,’ ‘sustineo,’ Vulg.—not exactly ‘am content to suffer anything,’ Peile (*πάσχω*, Chrys.), as this too much obscures the normal meaning of ὑπομ. in the N. T., which is rather that of a brave bearing up against sufferings (‘animum in perferendo sustinet,’ Tittm. *Synon.* I. p. 194, see Trench, *Synon.* Part II. § 3) than a mere tame and passive sufferance (ἀνέχεσθαι) of them; see below, ver. 12, Rom. xii. 12, James i. 12, al., and contrast ἀνεχόμεθα, 1 Cor. iv. 12 (ὑπέσχον, Psalm lxxxix. 51), where a meek suffering is intended to be specially depicted. Even in the

11 χωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰώνιου. πιστὸς  
12 ὁ λόγος εἰ γάρ συναπεθάνομεν, καὶ συνζήσομεν εἰ

case of *παιδεία*, the Christian ὑπομένει (Heb. xii. 7 Rec., comp. 1 Pet. ii. 20), it is to be the endurance of a quick and living, not the passiveness of a dead and feelingless soul. Thus then the meaning assigned to ὑπομονὴ by Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 225, as its *primary* one, viz. ‘la soumission pure et simple qui accepte la douleur,’ seems certainly too *passive*, and is moreover not substantiated by the exx. adduced, Rom. viii. 25, xv. 4, 2 Cor. i. 6; see Meyer on 1 Cor. xiii. 7, Fritz, *Rom.* Vol. I. p. 258.

*τοὺς ἐκλεκτούς*] ‘the elect,’ those whom God in His infinite mercy, and in accordance with the counsels of His ‘voluntas liberrima,’ has been pleased ἐκλέξασθαι; see notes on *Eph.* i. 4. There appears no reason whatever for here limiting the ἐκλεκτοί to those who had not yet received the message of the Gospel (De W.), ‘qui adhuc ad Christi ovile sunt adducendi’ (Menoch. ap. Pol. *Syn.*), and still less for confining it to those who had already received it (Grot.): the reference is perfectly general, timeless, and unrestricted. On St Paul’s use of ἐκλεκτοί, comp. Reuss, *Théol. Chrét.* IV. 14, Vol. II. p. 133.

*καὶ αὐτοί*]

‘they too,’ they as well as I; ὡς καὶ ἡμεῖς καὶ γάρ καὶ ἡμᾶς ὁ Θεός ἐξελέξατο, Chrys. The reference advocated by De W., ‘they as well as those who already believe,’ seems certainly untenable,—on this ground, that it would imply a kind of contrast between the πιστοί and ἐκλεκτοί; whereas the πιστοί, as Wiesinger fairly observes, must both be and remain ἐκλεκτοί. The tacit reference of the Apostle to himself does not involve terms of greater assurance than the date of the

Ep. and its language elsewhere (ch. iv. 8) fully warrant.

τῆς ἐν Χρ. Ι.] Emphatic; τῆς θυτῶς σωτηρίας, Chrys. On the use of the article, see notes on ch. i. 13.

μετὰ δόξης αἰών. is appended to σωτηρία, and, while serving to enhance it, also marks it as in its highest and completest realization belonging to the future world; η θυτῶς δόξα ἐν οὐρανοῖς ἔστιν, Chrys. Thus then, though there were sufferings in this world, there was in the world to come salvation and glory.

II. πιστὸς ὁ λόγος] ‘Faithful is the saying.’ compare notes on 1 Tim. i. 15. Here, as in 1 Tim. iv. 9, the use of γάρ in the following clause seems to suggest a reference to the preceding words; πιστ. ὁ λόγ. ποῖος; θεὶ οἱ ἐκλεκτοί ἐνδόξου καὶ αἰώνιου σωτηρίας ἐπιτεύχονται, Theoph. after Chrys.; similarly Ecum. If with Huth., Leo, al., the formula be referred to what follows, the proper force of γάρ can scarcely be maintained: even in its most decidedly explanatory uses, the conclusive force (the ἄρα portion, see Klotz, *Devar.* Vol. II. p. 232), though subordinated to the affirmative, is never so completely obscured (‘videlicet,’ Peile, ‘nimirum,’ Leo) as must be the case in the present passage. In Matth. i. 18, noticed by De W., the use of γάρ was suggested by the preceding οὐτως, besides the reading is doubtful; see Kühner on Xen. *Mem.* I. 1. 6.

εἰ γάρ κ.τ.λ.] It has been asserted by Münter) *Christl. Poes.* p. 29), Mack, Conyb., al., that the latter part of this, and the whole of the two following verses are taken from some Christian hymn. Though the distinctly

ὑπομένομεν, καὶ συνβασιλεύσομεν εἰ ἀρνησόμεθα, κἀκεῖ-  
νος ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς 13  
μένει ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

rhythmnical character of the clauses (see the arrangement in Mack, who however erroneously includes the first γὰρ in the quotation), and the apparent occurrence of another specimen in 1 Tim. iii. 16, certainly favour such a supposition; still the argumentative γὰρ (*Lachm., Tisch.*, with all the uncial MSS. [probably A] except KN<sup>4</sup>) in ver. 13 seems so far opposed to the hymnal character of the quotation as to leave the supposition very doubtful. It is not noticed in Rambach's *Anthologie*, Vol. I. p. 33, where it would scarcely have been omitted if the hypothesis had not seemed untenable.  
 εἰ συναπεθάνομεν] 'if we died with (Him);' the σὺν obviously refers to Χρ. Ἰησ. ver. 10. The death here alluded to must, in accordance with the context, be simply ὁ διὰ παθημάτων θάνατος, not also ὁ διὰ τοῦ λουτροῦ, Chrys., and the Greek expositors. In the very similar passage, Rom. vi. 8, the reference, as ver. 11 sq. clearly show, is *ethical*; here however such a reference would seem inconsistent with the general current of the argument, and esp. with ver. 12. The aorist must not be passed over; it marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the Apostle died when he embraced the lot of a daily death (καθ' ἡμέραν ἀποθνήσκω, 1 Cor. xv. 31), and of a constant bearing about the νέκρωσιν τοῦ Ἰησοῦ, 2 Cor. iv. 10. καὶ συνζήσ.] 'we shall also live with (Him),' not in an ethical sense, but, as the antithesis necessarily requires, with *physical* reference to Christ's resurrection (comp. ἐγηγερμένον, ver. 8); by virtue of our

union with Him in His death, we shall hereafter share with Him His life; comp. Phil. iii. 10.

12. εἰ ὑπομένομεν] 'if we endure,' scil. with Him; present; this was a continuing state. On the meaning of ὑπομένειν, see notes on ver. 10.  
 καὶ συνβασιλεύσομεν] 'we shall also reign with (Him);' extension of the previous idea συνζήσομ.; not only shall we live, but also be kings with Him; comp. Rom. v. 17, viii. 17, Rev. i. 6. Συνβασ. is only a δἰς λεγόμ. in N. T., here and 1 Cor. iv. 8; comp. Polyc. Phil. 5. εἰ ἀρνησόμεθα] 'if we shall deny (Him),'—'aut facto, aut verbo, aut etiam silentio,' Est.; comp. Matth. x. 32, 33: οὐκ ἐν τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ ἐν τοῖς ἐναντίοις αἱ ἀμοιβαῖ, Chrys. The future conveys the idea of the ethical possibility of the action; comp. Winer, Gr. § 40. 6, p. 250: we have thus in the hypothetical clauses, aorist, present, and future. The precedence of ἀρνεῖσθαι to ἀπιστεῖν is not to be ascribed to the fact that 'abnegatio... fidei quæ fuerat extinguit,' Beng., but rather to this, that a persistent state of unbelief (ἀπιστοῦμεν) is far worse than a denial which might be (as in the case of St Peter) an act committed in weakness and bitterly repented of; comp. Leo. The reading is not quite certain: ἀρνησόμ. is supported by ACN<sup>4</sup>; Syr., Vulg. (FG here omit some words), while ἀρνούμ. (Rec.) has DEKLN<sup>4</sup>; Claram., Vulg. (Amiat.), but seems, on the whole, more probably corrected to harmonize with the pres. ὑπομένομεν, than altered to balance ἀρνήσεται.

13. εἰ ἀπιστοῦμεν] 'if we are unbelieving'—or, to preserve the paronomasia, 'are faithless,' ἀπιστοὶ ἐσμεν

14 Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος  
ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, ἐπ'

Charge men to avoid  
babblings which really  
lead to the subversion  
of faith.  
God  
knows His own.

Follow practical religion, be meek and eschew contentions.

(comp. Fritz. *Rom.* iii. 3),—not specifically ‘in Him’ (Syr.), or ‘in His resurrection,’ ὅτι ἀνέστη (Chrys.), or ‘in His divinity,’ ὅτι Θεός ἐστι (Ecum. 2),—but generally, ‘if we exhibit unbelief,’ whether as regards His attributes, His promises, or His Gospel; ‘infidelitas positiva significatur, quae est eorum qui veritatem auditam recipere nolunt, aut semel receptam deserunt,’ Estius. De W., Wiesing., and others, following Grot., translate ἀπιστ. ‘untrue sind,’ ‘are unfaithful,’ appealing to the similar passage, *Rom.* iii. 3. This is certainly plausible on account of the following πιστός, still neither *there* (see esp. Meyer *in loc.*) nor *here* is there sufficient reason for departing from the regular meaning of ἀπιστεῖν (Mark xvi. 11, 16, Luke xxiv. 11, 41, Acts xxviii. 24), which, like ἀπιστία, seems always in the N.T. to imply not ‘untruthiness,’ ‘un-faithfulness,’ but definitely ‘unbelief.’ This is still further confirmed by the species of climax, ἀρνησόμ., ἀπιστοῦμεν; see above, on ver. 12. πιστός] ‘faithful,’ both in His nature and promises; comp. Deut. vii. 9, *Rom.* iii. 3, 4. Though we believe not Him and His promises, yet He remains unchanged in His faithfulness and truth; πιστός ἐστι καὶ αὐτός, ὁ φείλων πιστεύεσθαι ἐν οἷς ἀν λέγη καὶ ποιῆ, αὐτὸς ἀτρεπτος μένων καὶ μὴ ἀλλοιούμενος κ. τ. λ., Athan. *cont. Arian.* III. Vol. I. p. 377 (Paris, 1627). οὐ δύν. κ. τ. λ.] ‘He cannot deny Himself,’ or be untrue to His own essential nature; δύναται καθ’ ἡμᾶς πάντα ὁ Θεός, ἀπερ δυνάμενος τοῦ Θεός εἶναι καὶ τοῦ ἀγαθοῦ εἶναι καὶ τοῦ σοφοῦ εἶναι; οὐκ ἔξισταται, Orig. *Cels. Lib.* III. § 70; see also Pearson, *Creed*, Art. VI. Vol.

I. p. 339 (ed. Burt.). On the aor. infin. after δύναται see notes on *Eph.* ii. 4.

14. Ταῦτα ὑπομίμησκε, διαμαρτυρόμενος] ‘put (them) in remembrance of these things,’ scil. of the truths mentioned in ver. 11—13; comp. Tit. iii. 1, 2 Pet. i. 12. The most natural supplement to ὑπομίμησκε is not ἄλλοις (Theoph., Ecum.), but αὐτοῖς (Syr.), whether generally ‘eos quibus præs,’ Beng., or, as the meaning of the verb seems to suggest, ‘the faithful,’ those who already believe, but require to be reminded of these eternal truths.

διαμαρτυρόμενος] ‘solemnly charging (them);’ similarly with an inf. in Polyb. *Hist.* I. 33. 5, ib. 37. 4, III. 15. 5: see notes on 1 *Tim.* v. 21.

μὴ λογομαχεῖν] ‘not to contend about words,’ ‘not to indulge in λογομαχία,’ see notes on 1 *Tim.* vi. 4. The reading is somewhat doubtful: Lachm. reads λογομάχει with AC<sup>1</sup>; Clarom., Aug., Vulg., Aeth.; Latin Fl.; so also Tisch. ed. I, who however in ed. 2, 7, has (as it would seem, rightly) restored the inf. with C<sup>3</sup>DEFGKLN; nearly all mss.; Syr. (both), Goth.; Clem., Chrys., Theod., al.; so Mill, *Prolegom.* p. XLIX. Though the change from the imper. to the infinitive might be thought not wholly improbable, as the inf. might seem an easier reading (comp. however ch. iv. 2), yet a conformation of the inf. to the preceding and succeeding imp. seems equally plausible. The preponderance of external authority may thus be allowed to decide the question. If the imper. be adopted, a stop must be placed after *Kυριον*.

ἐπ’ οὐδὲν χρήσιμον] ‘(a course) useful for nothing;’ not an independent clause involving a separate predication (‘ad

οὐδὲν χρήσιμον, ἐπὶ καταστροφῆ τῶν ἀκουόντων. σπού- 15  
δασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην

nihil enim utile est, nisi,' dicit., Vulg., sim. Clarom.), but in opposition to the preceding sentence; comp. Mark vii. 19, and see Winer, *Gr.* § 59.9, p. 472. The reading is here again by no means certain. The balance of critical authority seems now in favour of *ἐπ' οὐδὲν* with ACN<sup>1</sup> (*ἐπ' οὐδὲν γάρ*, FG); 17 (*Lachm.*, *Tisch.* ed. 7); so Huther. Still the reading retained in ed. 1, 2, *eis οὐδὲν* with DEKLN<sup>4</sup> (*Tisch.* ed. 2), deserves much consideration, especially on internal grounds; for though, on the one hand, it is possible that *eis* might have been the result of a change to avoid the seeming difficulty of *ἐπὶ* twice used thus contiguously, and the *ἐπ' οὐδὲν* of FG might have been a correction; it is certainly not improbable, on the other hand, that the eye of the transcriber might have been caught by the following *ἐπὶ*, and that the substitution is accidental. St Paul's love of prepositional variation (comp. notes on *Gal.* i. 1) is also an argument of no inconsiderable weight. In *eis οὐδὲν* the idea of *destination* is marked *perhaps* a little more laxly (comp. *Acts* x. ii. 21, and Winer, *Gr.* § 49. a, p. 354), in *ἐπ' οὐδὲν* (comp. *ἐφ' οὐδὲν*, Matth. xxvi. 50, scil. *τὸ κατὰ σκόπον πράττε*, Euthym.; [Demosth.] *Aristoy.* p. 779, *ἐπὶ καλὸν...πρᾶγμα...χρήσιμος*) a little more stringently. It is singular that *χρήσιμον* is a *ἄπαξ λεγόμ.* in the N.T.; *εἰςχρηστός* however is found with *eis* in ch. iv. 11.      *ἐπὶ κατα-*  
*στροφῆ*] 'for the subversion,' not, as it ought to be, for the *edification* (*olkodōmē*), of the hearers; comp. *eis καθα-*  
*ρεσιν*, 2 Cor. xiii. 10. 'Epὶ here seems to include with the idea of *purpose* and *object* (comp. notes on *Gal.* v. 13, and on *Eph.* ii. 10) that also of the *result* to which the *λογομαχία* inevit-

ably led, 'subversionem pariunt,' Just. The primary object of the false teachers, in accordance with their general character, might have been to convince, or to make gain out of the hearer (comp. Tit. i. 11); the result, whether contemplated or not, was his *καταστροφή*. These ideas of *purpose* and *result* are frequently somewhat blended in the use of *ἐπὶ* with the dat.; comp. Xen. *Mem.* II. 3. 19, *τοῖς ἐπ'* *ώφελειφ πεποιημένοις* *ἐπὶ βλάβῃ χρῆσθαι*, and compare the formula *τὴν ἐπὶ θανάτῳ*, Arrian, *Anab.* VII. 8. 7 (Xen. *Anab.* I. 6. 10); see Winer, *Gr.* § 48. c, p. 351, Bernhardy, *Synt.* v. 24, p. 251.

15. **δόκιμον**] 'approved,' one who can stand the test (comp. *δόκιμον ἀργύριον*, Poll. *Onomast.* III. 86), just as *ἀδόκιμος* (ch. iii. 8, Tit. i. 16, al.) is one who cannot (comp. Rom. xiv. 18, xvi. 10, 1 Cor. xi. 19, al.), explained more fully in the following clause, but obviously not to be joined with *ἐργάτην* (Mack). The termination *-ιμος* (the first part of which points to *quality*, the second to *action*, Donalds. *Cratyl.* § 258) is annexed according to somewhat differing analogies; comp. Butt. *Gr.* § 118. 13.

**παραστῆσαι τῷ Θεῷ**] 'exhibere Deo,' Vulg., Clarom.; comp. Rom. vi. 13, 1 Cor. viii. 8, Eph. v. 27: the assertion of Tholuck (*on Rom. l. c.*), that *παριστάνειν τινί τι* is 'jemandem etwas zu *freiem Gebrauch vorlegen*', cannot be substantiated; it is simply 'sistere, exhibere, alicui aliquid' (Fritz. *Rom.* Vol. I. p. 403), the context defining the application and modifying the translation.

**ἐργάτην**] 'a workman,' not perhaps without reference to the *laborious* nature of the work, the *ἔργον εὐαγγελιστοῦ*, ch. iv. 5, al.: similarly, but in a bad refer-

ἀνεπαίσχυντον, ὁρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.  
16 τὰς δὲ βεβήλους κενοφωνίας περιστασο· ἐπὶ πλειον

ence, 2 Cor. xi. 13, Phil. iii. 2; comp. Deyling, *Obs.* Vol. IV. 2, p. 623. **ἀνεπαίσχυντον**] ‘not ashamed;’ ἄπ. λεγόμ.: not with any active or middle force (δέ ἔργατης οὐδὲν αἰσχύνεται πράττειν, Chrys.), with reference to feeling shame in the cause of the Gospel (Theoph., *Ecum.*; comp. μὴ ἐπαισχυνθῆς, ch. i. 8), but *passively*, ‘non pudescunt,’ Bengel; comp. Phil. i. 20, ἐν οὐδενὶ αἰσχυνθήσομαι. **ὁρθοτομοῦντα**] ‘cutting, laying out, straight,’ as a road, &c.; comp. Theod., ἐπαινοῦμεν καὶ τῶν γεωργῶν τὸν εὐθεῖας τὰς αὐλακας ἀνατέμοντας. Various interpretations have been assigned to this passage, in most of which the idea of τέμνειν,—e.g. τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα ἔκκοπτε, Chrys.; ‘translatio sumpta ab illâ legali victimarum sectione,’ Beza; ‘acsi pater alendis filiis panein in frusta secando distributoret,’ Calv.,—is unduly pressed and arbitrarily explained. The real emphasis however rests rather on the ὁρθός; comp. ὁρθοποδεῖν, Gal. ii. 14, and the force of the adj. in κανοτομῆν, Plato, *Legg.* VII. p. 797 B; al.; but this again must not be pressed to the complete exclusion of the verbal element, as in Greg. Naz. *Orat.* II. p. 23, where ὁρθή, nearly = ὁρθῶς οὖδενιν, see Kypke, *Obs.* Vol. II. p. 370. Thus then it will be most correct to adhere closely to the primary meaning ‘to cut in a straight line’ (Rost u. Palm, *Lex. s. v.*), and to regard it as a metaphor from laying out a road (comp. Prov. iii. 6, ἵνα ὁρθοτομῇ τὰς ὁδούς σου), or drawing a furrow (Theod.), the merit of which is to consist in the *straightness* with which the work of cutting or laying out is performed. The word of truth is, as it were, an ὁδός (comp. De W.), which is to be

laid out straightly and truly. The meaning is rightly retained by Syr.

**Διατάξει πάρα** [prædicans recte] and Vulg., ‘recte tractanteū,’ but the metaphor is thus obscured. For the various interpretations of this passage, see Wolf, *in loc.* Vol. IV. p. 513 sq., and esp. Deyling, *Obs.* Vol. IV. 2, exerc. III. 10 sq., p. 618 sq., where this expression is very elaborately investigated.

τῆς ἀληθείας] ‘of Truth,’ not the gen. of apposition, but substantiæ; see notes on *Eph.* i. 13, and compare Scheuerlein, *Synt.* § 12. 1, p. 82.

16. **κενοφωνίας**] ‘babblings;’ only here and 1 Tim. vi. 20, where see notes.

**περιστασο]** ‘withdraw from,’ **καὶ θύλασσα** [subduc te a]

Syr., περιφευγε, Hesych.,—not ‘cohilc, sc. ne ulterius grassarentur’ (Raphel, Beza, and even Suicer, *Thesaur.* s. v. Vol. II. p. 673), a meaning not lexically tenable. It occurs in the N. T. (in the present form) only here and Tit. iii. 9; comp. Lucian, *Hermot.* § 86, ἔκτραπήσομαι καὶ περιστήσομαι, but not Polyb. *Hist.* III. 84. 11 (cited by Raphel), as there the verb has its usual meaning. The expression περιστασθατ τι or τινα (the latter [in the sing.] condemned by Lucian, *Pseudos.* § 4, and Thom. M. s. v. p. 708, ed. Bern., but defended by Lobeck, Soph. *Ajax*, 82, p. 109), in the sense of ‘making a circuit so as to avoid,’—surely not ‘to hedge oneself in,’ Peile,—occurs occasionally in later writers, see exx. in Elsner, *Obs.* Vol. II. p. 314, Rost u. Palm, *Lex. s. v.* Vol. II. p. 846, and comp. Dorville, *Chariton*, I. 13, p. 136, by whom this use of περιστ. is fully illustrated.

γάρ προκόψουσιν ἀσεβίας, καὶ ὁ λόγος αὐτῶν ὡς 17  
γάγγραινα νομὴν ἔχει. ὃν ἐστὶν Υμέναιος καὶ Φίλητος,  
οἵτινες περὶ τὴν ἀλήθειαν ἤστοχησαν, λέγουτες τὴν 18

**προκόψουσιν**] ‘they will make advance,’ scil. ‘the false teachers,’ those who utter the *κενοφωνίας* (comp. *αὐτῶν*, ver. 17, and ch. iii. 9, 13), not the *κενοφωνλαι* themselves, Luther, al. Observe the future, which shows that the error of the false teachers in its most developed state had not yet appeared; see notes on 1 Tim. i. 3, iv. 1. The form *προκόπτω*, though condemned by Lucian, *Pseudos*. § 5, is rightly maintained by Thom. M. and Phrynicus; the subst. *προκοπὴ* is however indefensible, see notes on 1 Tim. iv. 15. It is used in the N. T. *de bono* (Luke ii. 52), *de malo* (here, and ch. iii. 9, 13) and *de neutro* (Rom. xiii. 12). **ἀσεβέας**] ‘of

xiii. 12). ἀσεβέας] 'of impurity,' or, better to preserve the antithesis to εὐσέβη, 'of ungodliness,' gen. dependent on πλεῖον, and either the gen. of the *point of view* (Scheuerl, *Synt.* § 18. 1, p. 129), or more probably the gen. *materiae*, as in the gen. after τοῦτο, τοσοῦτο, κ.τ.λ.; comp. Joseph. *Bell.* vi. 2. 3, προύκοψαν εἰς τοσοῦτον παρανομίας (De W.), and see Krüger, *Sprachl.* § 47. 10. 3. In such cases, as Krüger observes, the gen. is commonly *anarthrous*, and a preposition (as here) not unfrequently precedes,

17. **γάγγραινα**] 'a gangrene,' 'an eating sore,' according to Galen on Hippocr. de Artic. Vol. XII. p. 407, intermediate between the φλεγμονή and the σφάκελος, and leading the way to the latter. The rather singular expression νοχῆν ἔχει ('pastionem habebit,' Erasm.) and the deriv. of γαγγρ. [γράω, γραψω, connected with Sanscr. *gras*, 'devorare,' comp. Pott, *Etym. Forsch.* Vol. I. p. 278] both point to

the evil as being *extensive* in its nature (comp. Gal. v. 9, and notes *in loc.*) rather than *intensive* (Mack), though it is not improbable that the γαγ. was primarily an intensive reduplication; see Bopp, *Gr.* p. 569. So also distinctly, though with a retention of the original word. Syr. **كَوْكَوْكَوْكَ**.

νομήν [νομὴν habebit in mul-  
tis]; comp. Ovid, *Metam.* II. 825, ‘so-  
let immidecible cancer Serpere, et  
illæsus vitiatis addere partes.’ The  
errors of these teachers was spreading,  
and the Apostle foresees that it was  
yet further to spread, and to corrupt  
the Ephesian community to a still  
more lamentable extent; ‘res misera-  
bili experimento notior quam ut plu-  
ribus verbis declarari debeat,’ Est.

**Ὑμέν. καὶ ΦΩΛ.]** Two false teachers of whom nothing certain is known; Vitrunga (*Obs. Sacr.* IV. 9, Vol. I. p. 926) thinks that they were Jews, and probably Sadducees. The latter supposition seems very doubtful; comp. next note, and Burton, *Bapt. Lect.* p. 135 sq. Hymenæus is probably the same as the false teacher mentioned in 1 Tim. i. 20; see notes *in loc.*

18. οὐτεῖς] 'men who,' pointing to them with a very faint explanatory force as members of a class; see notes on Gal. ii. 4. περὶ τὴν

**ἀλήθ. κ.τ.λ.]** ‘as concerning the truth missed their aim.’ so 1 Tim. vi. 21. On ἡστόχ. compare notes on 1 Tim. i. 6, and on the use of *περί*, notes on *ib.* i. 19.      **λέγοντες κ.τ.λ.]** ‘saying that the resurrection has already taken place.’ characteristic and distinguishing feature of their error. All recent

ἀνάστασιν ἥδη γεγονέναι, καὶ ἀνατρέποντιν τὴν τινων  
19 πίστιν. Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν,

commentators very pertinently adduce Iren. *Hær.* II. 31. 2. ed. Mass., ‘esse resurrectionem a mortuis agnitionem ejus quæ ab ipsis dicitur veritatis;’ Tertull. *de Resurr.* 19, ‘asseverantes...resurrectionem eam vindicandam quæ quis aditæ [additæ, *Rhen.*, *Seml.*] veritate redanimatus et revivificatus Deo, ignorantie morte discussa, velut de sepulchro veteris hominis eruperit;’ August. *Epist.* 55 [119]. 4, ‘nonnulli...arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam.’ These quotations both verify the Apostle’s prediction, and serve to define, with some show of probability, the specific nature of the error of Hymenæus and Philetus. The false asceticism which is so often tacitly alluded to and condemned in these Epp. led very probably to an undue contempt for the body (developed fully in the ‘hylic’ theory of the Gnostics, Theod. *Hær.* I. 7, comp. Neand. *Hist. of Ch.* Vol. II. p. 116, Clark), to false views of the nature of death (see Tertull. *l.c.*), and thence to equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a spiritual meaning and application; ‘they allegorized away the doctrine, and turned all into figure and metaphor,’ Waterl. *Doct. of Trin.* IV. Vol. III. p. 459. Grinfield (*Schol. Hell.* p. 603) cites Polyc. *Phil.* 7, but there the heterodoxy seems to be of a more fearful and antinomian character. The error of Marcion, to which Baur (*Pastoralbr.* p. 38) here finds an allusion, was of a completely different kind; ‘Marcion in totum carnis resurrectionem non admittens, et soli animæ salutem repromittens, non qualitatis sed substantiæ facit questionem,’ Tertull.

*adv. Marc.* v. 10. The reference to the renewal of generations ἐκ παιδόποιας (Theod.), or to the resur. at the crucifixion, Matth. xxvii. 52 (Schoettig.), scarcely need be alluded to. Further notices of this early heresy will be found in Walch, *Gesch. der Ketz.* Vol. I. p. 129, Burton, *Bampf. Lect.* Note 59, p. 428; comp. Usteri, *Lehrb.* II. 2. B, p. 344. ἀνατρέποντιν κ.τ.λ.] ‘subvert the faith of some;’ see Tit. i. 11. We cannot safely infer from this use of *τινων* that the number of the subverted was small (comp. Chrys. οὐ πάντων ἀλλὰ τινων); *τινὲς* is simply ‘sundry persons,’ the old Germ. ‘etwelche,’ Krüger, *Sprachl.* § 51. 16. 14; comp. Meyer on *Rom.* iii. 3.

19. μέντοι] ‘however,’ ‘nevertheless,’ this compound particle—which primarily conveys ‘majorem quandam asseverationem’ (Klotz, *Derar.* Vol. II. p. 663), and, as its composition shows, unites both confirmation (*μεν*) and restriction (*τοι*), ‘certe quidem’ (Hartung, *Partik.* Vol. I. p. 593),—frequently, as in the present case, involves an opposition to a preceding clause, and meets a possible objection; ‘though some may be subverted, yet assuredly the firm foundation of God stands unshaken as ever;’ ‘quamvis quorundam subvertatur fides, non tamen fundamentum Dei,’ Est. The particle only occurs here in St Pau.’s Epp., five times in St John (ch. iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4), once in St James (ch. ii. 8), and once in St Jude (ver. 8). As a general rule, *μέντοι* is perhaps most correctly printed as one word, as by Lachm., Tisch., especially when other enclitics are joined with it; see Ellendt, *Lex. Soph.* Vol. II. p. 80.  
ο...στερ. θεμέλ. τοῦ Θεοῦ] ‘the firm

ἔχων τὴν σφραγίδα ταύτην Ἐγνω Κύριος τοὺς ὄντας  
αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὄνομάζων τὸ

*foundation of God;* i.e. ‘laid by Him,’ not so much a *possessive gen.* as a gen. *auctoris* or *originis*, see Scheuerl. *Synt.* § 17. 1, p. 125, compared with p. 115, and with notes on 1 *Thess.* i. 6. It is unnecessary to recount the different and very arbitrary interpretations which this expression has received. The only satisfactory interpr. is that adopted by Est. 1, Tirin. (ap. Pol. *Syn.*), and now nearly all modern commentators, according to which the *θεμέλιον* τοῦ Θεοῦ is the *Church*,—not merely the *στερεαι ψυχαι* (Chrys.), the *ἀπερίτρεπτοι* (Ecum.) viewed separately, and in contrast with the subverted (comp. Neander, *Planting*, Vol. I. p. 492 Bohn), but collectively, the *ἐκκλησια ὑπὸ Θεοῦ τεθεμελιωμένη*. It is here called a *θεμέλιος*, not ‘per metonymiam’ for *οἰκος*, Coray, al., but (a) to mark the Church of Christ and His Apostles as a foundation placed in the world on which the whole future *οἰκοδομή* rests (comp. Eph. ii. 20 sq.); and (b) to convey the idea of its firmness, strength, and solidity; comp. especially 1 Tim. iii. 15. On *θεμέλιον* compare notes on 1 Tim. vi. 19. Notices of the various aberrant interpretations will be found in De W. *in loc.* *ἔχων* ‘*seeing it hath*;’ part. with a very faint causal force, illustrating the previous declaration: comp. Donalds. *Gr.* § 615. τὴν σφραγίδα ταύτην] ‘*this seal*,’ i.e. ‘*this impression, inscription*;’ comp. Rev. xxi. 14, where each *θεμέλιος* had the name of an apostle inscribed thereon. There may possibly be, as De W. suggests, an allusion to Deut. vi. 9, xi. 20. The term *σφραγίδα* is used rather than *ἔπιγραφην* to convey the idea of its solemn, binding, and valid character. Of the two inscriptions, the first *ἔγνω*

κ. τ. λ. seems certainly to involve an allusion to Numb. xvi. 5, *ἔγνω ὁ Θεός τοὺς ὄντας αὐτοῦ* [Heb. fut. Hiph. *עִנָּה*], and is in the language of grave consolation, John x. 14, 27; ‘He knoweth (not necessarily ‘*novit amanter*,’ Beng., comp. notes on Gal. iv. 9) who are His true servants, and will separate them from those who are not.’ On the practical aspects of this declaration, comp. Taylor, *Life of Chr.* III. 13, disc. 16, and the brief but consolatory remarks of Jackson, *Creed*, XII. 6. 3. The second ‘*Ἀποστ.* κ. τ. λ.’ possibly has continued allusion to Numb. xvi., see ver. 26, *ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τὰν ἀνθρ. τῶν σκληρῶν τούτων*, though expressed in a wider and more general form (comp. Isaiah lii. 11), and is in the language of *warning*.

ὁ ὄνομάζων] ‘*who nameth*;’ not *[μεταβολή]* [qui vocat] Syr., ‘qui invocat,’ Wahl, but ‘qui nominat,’ Vulg. (misquoted by Beza), Goth.,—seil. as his Lord and God, ‘qui rogatus cuius sit disciplinæ Christum nominat ut magistrum,’ Grot.; comp. Isiah xxvi. 13, Κύριε ἐκτός σου ἀλλον οὐκ αἰδαμεν, τὸ δυνατὸν ὄνομάζομεν. ἀδικίας] ‘*unrighteousness*;’ the opposite of *δικαιοσύνη*, Aristot. *Rhet.* I. 9. 7, joined by Plato, *Gorg.* p. 477 C, with *σύμπασα ψυχῆς πονηρία*. In its Christian usage and application it is similar in meaning to, but of wider reference than *ἀνομία*, comp. 1 John v. 17; ‘*ἀδικία de quacunque improbitate dicitur, quatenus τῷ δικαὶῳ repugnat*,’ Tittmann, *Synon.* I. p. 48; as *δικαιοσύνη* is *συναγωγὴ καὶ ἔνωσις πάντων τῶν καλῶν καὶ ἀγαθῶν* (Chrys. *Caten.* in Job. I.), so *ἀδικία* is the union and accumulation of all that is the reverse; comp. notes on Tit. ii. 14.

20 ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,  
21 καὶ ἀ μὲν εἰς τιμὴν ἀ δὲ εἰς ἀτιμίαν ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν,

20. δὲ is certainly not 'for' (Bloomf.), but, with its proper antithetical force, notices a tacit objection which the implied statement in the last clause of the preceding verse, viz. 'that there are *δῆκοι* in the Church of Christ,' might be thought to suggest: this it dilutes by showing it to be really in accordance with the counsels and will of God; 'the Church is indeed intrinsically holy, *but in a large house*,' &c.; comp. notes on *Gal.* iii. 11. The connexion and current of the Apostle's thought will be best recognised, if it be observed that in ver. 19 the Church is regarded more as an *invisible*, in the present verse more as a *visible* community: on the true import and proper application of these terms, see Jackson, *Creed*, XII. 7. 6, and Field, *Of the Church*, I. 10, p. 14.

ἐν μεγάλῃ οἰκίᾳ 'in a large house,' observe the epithet, and its position, Winer, Gr. § 59. 2, p. 464. The *οἰκία* is not the world (Chrys., Theoph.), but, in continuation of the previous image, the visible Church of Christ (Cypr. *Ep.* 55); the Apostle changes however the term *θεμέλιος*, which marked the inward and essential character of the Church, into *οἰκία*, which serves better to portray it in its visible and outward aspect. The Church was *μεγάλη*, it was like a net of wide sweep (*σαγήνη*, Matth. xiii. 47) that included in it something of every kind; see especially, Field, *Of the Church*, I. 7 sq., p. 11 sq., Pearson, *Creed*, Art. IX. Vol. I. p. 405 (ed. Burton), and Hooker, *Eccles. Pol.* III. I. 8.

σκεύη χρυσᾶ κ.τ.λ.] 'vessels of gold and silver.' By this and the following

metaphorical expressions the genuine and spurious members of the Church are represented as forming two *distinct* classes, each of which, as the terms *χρυσᾶ*, *ἀργυρᾶ*, and again *ξύλα*. and *οστράκ.*, seem to imply, may involve different degrees and gradations; the former the *σκεύη εἰς τιμὴν*, who are called by a 'vocatio interna,' and are united in heart to the Church; the latter the *σκεύη εἰς ἀτιμίαν*; who are called by a 'vocatio mere externa,' and who pertain not to the 'compages domūs' (August. *de Bapt.* VII. 99 [li],—a chapter that will repay consulting), but belong to it merely outwardly and in name; comp. Jackson, *Creed*, XII. 7. 1 sq., Neander, *Planting*, Vol. I. p. 492 (Bohn), and on the whole subject, esp. the great work of Field, *supr. cit.*, particularly Book I. 6—11. Thus then the *τιμὴ* and *ἀτιμία* have no reference to the honour or dishonour that redound to the *οἰκία* or to the *οἰκοδεσπότης* (comp. Mack, Matth.), but, as in Rom. ix. 21 (see Meyer in loc.), simply appertain to, and qualitatively characterize, the vessels themselves. Möller (p. 106) justly finds in the image being thus left for interpretation to Timothy's spiritual discernment (see ver. 14 sq.) a mark of genuineness; a forger would have hardly left it unexpanded and unexplained.

21. ἐὰν οὖν τις κ.τ.λ.] An encouraging and consolatory exhortation, general in form, yet not without special reference to Timothy; *ἐὰν τις* = 'si ergo quis, verbi gratiâ, Timotheus,' Beng.

ἐκκαθάρῃ ἑαυτ.] 'shall have purged himself,' 'expurgarit se,' Beza; not παντελῶς καθάρη,

ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον  
ἀγαθὸν ἡτοιμασμένον. Τὰς δὲ νεωτερικὰς ἐπιθυ- 22  
μίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην

Chrys., but (*in sensu prægnanti*) ‘pur-gando sese exierit,’ Beng.,—the ἐκ referring to those whose communion was to be left, comp. ver. 19, ἀποστήτω. The verb ἐκκαθ. occurs again in 1 Cor. v. 7, where the force of the prep., in allusion to the ‘purg-ing-out’ from the houses of the παλαιάζυμη (see Schoettg. *Hor. Hebr.* Vol. I. 598), is fully apparent. Theod. (comp. Chrys.) calls attention to τῆς γνώμης ἐξηρτημένην τὴν τοῦ κρείττονος αἵρεσιν, here fully conveyed by the act. verb with the reflexive pronoun (Beng.), and denied in a manner very unconvincing by Beza. On the great practical principle involved in this verse,—‘no communion with impugners of fundamentals,’ see the sound remarks of Waterland, *Doctr. of Trin.* ch. IV. Vol. III. p. 456 sq. ἀπὸ τούτων seems clearly to refer to ἡ εἰς ἀτιμίαν, i.e. the persons included in that simile,—not to the βεβήλωνς κενοφωνίας mentioned in ver. 16 (Est.), nor to ἀδικίας, ver. 19 (Coray), which latter seems a very far-fetched reference. In using the terms ἡ εἰς ἀτιμία, the thoughts of the Apostle were in all probability dwelling on the ψευδοδιδάσκαλοί τοι whom he had been recently alluding. εἰς τιμήν is not to be connected with ἡγιασμένον, Syr., Vulg., Chrys., Lachm., Leo (who however adopts in his text a contrary punctuation), but, as the previous connexion in ver. 20 obviously suggests, immediately with σκεῦος, the three defining clauses more fully explaining the meaning of the term. εὐχρηστον] ‘serviceable,’ ch. iv. 11, Philem. 11; ἥρα ἑκένα διχρηστα, εἰ καὶ τινα χρεῖαν ἐπιτελεῖ; Chrys. The εὐ-χρηστον, as the following clause shows,

is ‘per opera bona, quibus et suæ et aliorum saluti ac necessitatib ad Dei gloriam subserviant,’ Estius.

εἰς πᾶν ἔργον κ.τ.λ.] ‘prepared for every good work,’ εἰς, as usual, referring to the ultimate end and objects contemplated in the preparation; comp. Rev. ix. 7, and Winer, *Gr.* § 49. a, p. 354. Though opportunities might not always present themselves for an exercise of the ἡτοιμασία, yet it was there against the time of need; καν μὴ πράττῃ, ἀλλ' ὅμως ἐπιτήδειον ἔστε, δεκτικόν, Chrys.

22. Τὰς δὲ νεωτερικὰς ἐπιθυ.] ‘But the lusts of youth,’ ‘juvenile desideria,’ Vulg., Clarom.; certainly not ‘cupiditates novarum rerum,’ Salmas., nor ‘acres, vehementes, cupid.,’ Loesner, *Obs.* p. 417; see esp. Pearson, *Vind. Ign.* (ad lect.), Vol. I. p. 7 sq. (A.-C. Libr.). The previous indirect exhortation is now continued in a direct form both negatively and positively: the δὲ (which must not be omitted, as Conyb.) marks the contrast between νεωτ. ἐπιθ. and ἡτοιμασία εἰς πᾶν κ.τ.λ. The ἐπιθυμίας do not merely refer to τορνεῖα, but, as the Greek commentators remark, include πᾶσαν ἐπιθυμίαν ἀποτον (Chrys.), τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τῶτοις προσόμοα (Theod.), in a word, all the lusts and passions which particularly characterize youth, but which of course might be felt by one who was not a youth in the strictest sense of the term. On the comparative youth of Timothy, comp. notes on 1 Tim. iv. 12. δίωκε] ‘follow after.’ So, with the same subst., 1 Tim. vi. 11; comp. also Rom. ix. 30, 31, xii. 13, xiv. 19, 1 Cor. xiv. 1,

μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.  
 23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς  
 24 ὅτι γεννώσιν μάχας· δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι,  
 ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

1 Thess. v. 15 [Heb. xii. 14], where διώκειν [Heb. נִגְרָה Prov. xxi. 21, Psalm xxxiv. 15] is used by St Paul in the same characteristic way with abstract substantives; the correlative term is καταλαμβάνειν, Rom. ix. 30, Phil. iii. 12. Ον δικαιοσ. and πίστις, see notes on 1 Tim. vi. 11: ὅταν λέγῃ δικαιοσύνην, νοεῖ δῆλας τὰς ἀρέτας, Coray. εἰρήνην must be joined with μετὰ τῶν ἐπικαλ., not with διώκει, Heydenr.: comp. Heb. xii. 14, εἰρήνην διώκετε μετὰ π.ντων. It denotes not merely ‘peace’ in the ordinary sense, i. e. absence of contention, but ‘concordiam illam spiritualem’ (Calv.) which unites together all who call upon (1 Cor. i. 2) and who love their Lord; comp. Rom. x. 12, Eph. iv. 3. ἐκ καθαρᾶς καρδ. (see notes on 1 Tim. i. 5) belongs to ἐπικαλ. τὸν Κύρ., and tacitly contrasts the true believers with the false teachers whose καρδία like their νοῦς and συνέδησις (Tit. i. 15) was not καθαρά, but μεμασμένη.

23. Τὰς δὲ μωρὰς κ.τ.λ.] ‘The foolish and ignorant questions which the false teachers especially loved to entertain and propound;’ comp. Tit. iii. 9. ἀπαιδεύτους (ἀπ. λεγόμ. in N. T.) is not exactly ‘sine disciplinā,’ Vulg. (comp. Syr.), but, in accordance with its usual lexical meaning (Suid. ἀνόητος, Hesych. ἀμαθῆς), ‘indocitus,’ and thence, as here, ‘inexpertus,’ ‘insulsus,’ Goth. ‘dvalðns’ [cognate with ‘dull’]; comp. Prov. viii. 5, xv. 14, and esp. Eccl. x. 3, where βασιλεὺς ἀπαιδεύτος stands in a kind of contrast to κριτής σοφός, ver. 1; comp. Winer, Gr. § 16. 3, p. 88. ζητήσεις] ‘questions (of controversy);’

see notes on 1 Tim. i. 4. Ον παραιτοῦ see notes ib. iv. 7. εἰδὼς ὅτι κ.τ.λ.] ‘knowing (as thou dost) that they engender contentions;’ comp. 1 Tim. vi. 4, λογομαχίας ἐξ ὅν γίνεται...ἔρεις, Tit. iii. 9, μάχας νομικάς. The use of μάχη in such applications is more extended than that of πόλεμος; ‘dicitur autem μάχεσθαι de quacunque contentione etiam animorum etiam si non ad verbera et cædes [πόλεμον] pervenerit,’ Tittm. Synon. I. p. 66: comp. Eustath. on Hom. Il. I. 177, μάχεται μέν τις καὶ λόγοις, ὡς καὶ ἡ λογομαχία δηλοῖ: see also Trench, Synon. Part II. § 36. The terms are joined in James iv. 1, but there the conflicts are not, as here, upon abstract questions between rival teachers or rival sects, but are about the rights of property, compare ver. 2, 3. It need scarcely be said that μάχη has no connexion with AK- or αλχμή (Pape, Wörterb. s. v.); the most plausible derivation seems Sanscr. maksh, ‘irasci’ (χ = ksh), see Benfey, Wurzellex. Vol. II. p. 42; ‘si recte suspicatur, propria ab initio illi verbo fuit notio contentionis seu impetus quo quis se in alium insert,’ Tittmann, Synon. l.c.

24. δοῦλον Κυρ.] ‘a servant (so Copt.) of the Lord,—not merely in a general reference (comp. Eph. vi. 6, 1 Pet. ii. 16), but, as the context seems to require, with a more special reference to Timothy’s office as a bishop and evangelist, τὸν ἐπίσκοπον λέγει, Coray; comp. Tit. i. 1, James i. 1, al. ἥπιον] ‘gentle,’ ‘mild’ (‘mitem,’ Clarom., not very happily changed into ‘mansuetum,’ Vulg.), both in words and demeanour;

ἐν πραῦτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μή ποτε 25  
δώῃ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ 26

only found here and (*if* we adopt the reading of *Rec., Tisch.*) in 1 Thess. ii. 7, δυνάμενοι ἐν βάρει εἶναι...έγενήθημεν ἥπιοι. "Ηπιος (derived probably from ἘΠΙΩ, comp. ἥπια φάρμακα, Hom. Il. iv. 218, al., with primary ref. perhaps to healing by incantation) appears to denote an outward mildness and gentleness, especially in bearing with others : 'πρᾶος (when not in its specific scriptural sense, comp. notes on *Eph.* iv. 2) ipsam animi lenitatem indicat, ἥπιος qui hanc lenitatem in aliis ferendis monstrat,' Tittm. *Synon.* I. p. 140. The subst. ἥπιότης is placed between ἡμερότης and φιλανθρωπία in Philo, Vol. II. p. 267. διδακτικέν] 'apt to teach,' ready to teach rather than contend; see notes on 1 Tim. iii. 2. There seems no reason (with De W.) to give διδακτ. here a different shade of meaning ; the servant of the Lord was not to be merely 'lehrreich,' but 'lehrhaft' (Luther), ready and willing ἀμάχως προσφέρειν τὰ θεῖα παιδεύματα, Theod. ἀνεξίκακον] 'patient of wrong,' 'forbearing:' ἀνεξικακία, ἡ ἀνοχὴ τοῦ κακοῦ, Hesych.; comp. Wisdom ii. 19, where it is in connexion with ἐπιείκεια, and see Dorvill. *Charit.* VIII. 4, p. 616.

25. πρᾶττητι] 'meekness.' see notes on *Gal.* v. 23, and on *Eph.* iv. 2. 'Ἐν πρᾶτ.' is obviously not to be connected with ἀνεξίκ., as Tynd., Cran., Gen., but with the part., defining the manner in which the παιδεύειν is to be conducted. τοὺς ἀντιδιατιθεμένους] 'those who are contending against him;' 'those that are of different opinions from us,' Hamm., 'qui diversam sententiam fovent,' Tittmann,—who distinguishes between ἀντιδ., the perhaps stronger ἀντιλέγοντες, Tit. i. 9, and the more decided ἀντιδικοι; see *Synon.*

II. p. 9. The allusion is thus not so much to positively and wilfully heretical teachers, as to the νοσούντας περὶ γῆτροις (1 Tim. vi. 4), those of weak faith and morbid love of ἀντιθέσεις (Theod.) and controversial questions. The definite heretic was to be admonished, and in cases of stubbornness was to be left to himself (Tit. iii. 10); such opponents as the present were to be dealt with gently, and to be won back to the truth: comp. Neander, *Planting,* Vol. I. p. 343, note (Bohn).

μή ποτε κ.τ.λ.] 'if perchance at any time God might grant to them,' &c.; 'in the hopes that,' &c., see Green, *Gramm.* p. 83. Μή is here used, somewhat irregularly, in its dubitative sense; ποτέ, with which it is united, is not otiose, but 'adferit suam indefiniti temporis significacionem' (Klotz, *Derar.* Vol. II. p. 674), and while marking clearly the complete contingency of the change, still leaves the faint hope that at some time or other such a change may by God's grace be wrought within; ὥστε ἐκείνων μόνον ἀφίστασθαι χρή, περὶ ὅν δυνάμεθα σαφῶς ἀποφήνασθαι, καὶ ὑπὲρ ὅν πεπεισμέθα, ὅτι οὐδὲ ἀν διοιν γένηται μεταστήσονται, Chrys. The optative δώῃ (see notes on *Eph.* i. 17), with ACD<sup>1</sup> FGN<sup>1</sup>, al., is not here treated simply as a subjunctive (Wiesing.), but seems used to convey an expression of hope and subjective possibility; comp. Wiener, *Gr.* § 41. 2. c, p. 260. On the construction of the dubitative μή, see the good article in Rost u. Palm, *Lex.* s.v. c, Vol. II. p. 226, and on μήποτε, comp. Viger, *Idiot.* p. 457, but observe that the comment is not by Hermann, as cited by Alf. *in loc.*

μετάνοιαν] 'repentance,' — certainly not 'conversion from paganism to

ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι  
ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

Christianity' (Reuss, *Théol. Chrét.* iv. 16, Vol. II. p. 163), but 'pœnitentiam' in its usual and proper sense, scil. an *ἀπόστασιν ἀπ' ἀδικίας* and an *ἐπιστροφὴν πρὸς Θεόν* (see esp. Taylor on *Repent.* II. 1), a change of heart wrought by God's grace within. It may be observed that *μετανοέω* (only 2 Cor. xii. 21) and *μετάνοια* (only Rom. ii. 4, 2 Cor. vii. 9, 10) occur less frequently in St Paul's Epp. than we might otherwise have imagined, being not seldom partially replaced by *καταλλάσσω* and *καταλλαγή*, terms peculiar to the Apostle; see Usteri, *Lehrb.* II. I. 1, p. 102, and comp. Taylor, on *Repent.* II. 2. 11.

*ἐπίγνωσιν ἀληθ.*] 'full knowledge of the truth,' i.e. of gospel-truth, Beza: the Gospel is the Truth *κατ' ἔχοχήν*, it contains all the principles and elements of practical truth; see Reuss, *Théol. Chrét.* IV. 8, Vol. II. p. 82. The omission of the article before *ἀλ.* is due to the principle of correlation, the article before *ἐπίγνωσιν* being omitted in consequence of the prep.; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose).

26. *καὶ ἀνανήψωσιν κ.τ.λ.*] 'and they may return to soberness out of the snare of the devil, being held captive by him, to do His [God's] will.' The difficulty of this verse rests entirely in the construction. Of the various interpretations, three deserve consideration; (a) that of Auth., Vulg., Syr. (appy.), followed by De W., Huth., Alf., and the majority of modern commentators, according to which *αὐτοῦ* and *ἐκείνου* both refer to *τοῦ διαβόλου*; (b) that of Wetst., Beng., al., according to which *αὐτοῦ* is referred to the *δοῦλος Κυρ.*, *ἐκείνου* to God, and *ἐζωγρημένοι* to the spiritual capture and reclaiming of sinners, Luke v. 10,

comp. 2 Cor. x. 5; (c) that of Beza, Grot., Hammond, and appy. Clarom. ('eo...ipsius'), according to which *ἀνανήψωσιν* is to be connected with *εἰς τὸ ἐκ θέλ.*; *αὐτοῦ* referring to the devil, *ἐκείνου* to God, and *ἐζωγρ.* *ὑπ'* *αὐτοῦ* being an explanatory clause to *ἀνανήψωσιν*. *ἐκ παγίδης* (almost, 'though held captive,' &c.), marking more distinctly the state preceding the *ἀνανήψις*. Of these (a) labours under the almost insurmountable objection of referring the two pronouns to the same subject, esp. when a few verses below, ch. iii. 9, they are used correctly. De W. and his followers imperfectly quote Plato, *Cratyl.* p. 430 E, as an instance of a similar use of the pronouns, but if the passage be properly cited, e.g. *προσελθόντα ἀνδρὶ τῷ...δεῖξαι αὐτῷ*, ἀν μὲν τύχῃ ἐκείνου εἰκόνα, ἀν δὲ τύχῃ γνωνακός, it will be seen that the antithesis of the last clause (omitted by De W.) suggests some reason for the irregular introduction of the more emphatic pronoun; the other instances referred to in Kühner, *Gr.* § 629 (add Bernhardy, *Synt.* VI. 5, p. 277), in which *ἐκείνη* precedes and *αὐτὸς* follows, do not apply. The sense moreover conveyed by this interpr. is singularly flat and insipid. The objections to (b) are equally strong, for 1st, *ζωγρηθέντες* (as indeed it is used by Theoph.), which marks the act (comp. *δώῃ ανανήψιν*), would certainly have been used rather than the perf. part. which marks the state: and 2ndly, *αὐτοῦ* is separated from its subject by two interposed substantives, with either of which (grammatically considered) the connexion would have seemed more natural and perspicuous. The only serious objection to (c) is the isolation of *ἐζωγρ.* *ὑπ'* *αὐτοῦ*; this however may

In the last days there shall be every form of vice. Avoid all examples of such; they ever strive to seduce others and thwart the truth.

1. *[γινώσκε]* *Lachm.* reads *γινώσκετε* with AFG; 3 mss.; Boern., *AEth.-Pol.*; Aug. (*Tisch.* ed. 1, *Huther*). Being a more difficult reading, it has some claim on our attention; as however the reading of the text is so strongly supported—viz. by CDEKLN; nearly all mss.; Syr., Vulg., Clarom., Sangerm., Aug., Copt., *AEth.-Platt*, Goth., al.; several Greek and Latin Ff. (*Rec.*, *Griesb.*, *De Wette*, *Alf.*, *Wordsw.*)—and as it is *possible* that the following δὲ may have given rise to the reading [*γινώσκε* δὲ] being changed by an ignorant or careless writer into *γινώσκετε*], it would seem that the easier and more natural reading must certainly be retained.

be diluted by observing that the simile involved in παγῆς did seem to require a semi-parenthetical illustration. As then (c) yields a very good sense, as ἀνα...εἰς is similar and symmetrical to μετάνοιαν εἰς ἐπίγνων, as the force of the perfect is unimpaired and the ‘proprietas utriusque pronominis’ (Beza) is thus fully preserved, we adopt, with but little hesitation, the last interpretation: see Hammond *in loc.*, and Scholef. *Hints*, p. 123. We now notice a few individual expressions.

**ἀνανήψειν** (‘resipiscere,’ Vulg.) a δπαξ λεγόμ. in the N.T. (comp. however ἐκνήψειν, 1 Cor. xv. 34), implies ‘a recovering from drunkenness to a state of former sobriety,’ ‘crapulam excutere’ (Porphy. *de Abst.* iv. 20, ἐκ τῆς μέθης ἀνανήψαι), and thence metaphorically ‘ad se redire,’ e.g. ἐκ τῶν θρήνων, Joseph. *Antiq.* VI. II. 10; see further exx. in. Wetst., Kypke, and Elsner *in loc.* There is appy. a slight confusion of metaphor, but it may be observed that *ἀναν.* ἐκ παγῆδος is really a ‘constructio prægnans,’ scil. ‘come to soberness and escape from,’ see Winer, *Gr.* § 66. 2, p. 547.

**τούν διαβόλουν**] See 1 Tim. iii. 7; and on the use of the term διάβ., see notes on *Eph.* iv. 27. ζωγρεῖν is properly ‘to capture alive’ (ζωγρεῖ ζῶντας λαμβάνει, *Suid.*), e.g. Polyb. *Hist.* III. 84. 10, δεόμενοι ζωγρεῖν in contrast

Τοῦτο δὲ γίνωσκε, δτι ἐν ἐσχάταις III.  
ἡμέραις ἐνστήσονται καιροὶ χαλεποί.

with διαφθείρειν, and with ἀποκτείνειν, Thucyd. *Hist.* II. 92, al.; thence ‘to capture,’ in an ethical sense, Luke v. 10,—but even there not without some allusive reference to the primary meaning; see Meyer *in loc.* In the LXX. it is used several times in the sense of ‘in vitâ servare’ (Heb. נִזְמָן), Numb. xxxi. 15, Josh. vi. 25, al.; comp. Hom. *Il.* x. 575, and see Suicer, *Thesaur.* s. v. Vol. I. p. 1302.

**CHAPTER III. 1. Τοῦτο δέ]** The δέ is not μεταβατικόν, but continues the subject implied in ch. ii. 26 in an antithetical relation: ver. 26 mainly referred to the *present*, and to *recovery* from Satan’s snare, ver. 1 sq. refers to the *future*, and to a *further progress* in iniquity.

**ἐν ἐσχάταις** ημέραις] ‘in the last days,’ the last period of the Christian era, the times preceding the end, not merely ‘at the conclusion of the Jewish state’ (Waterl. *Serm.* III. Vol. V. p. 546), but at a period more definitely future (ὑστερον ἐσόμενον, Chrys.), as the tense ἐνστήσονται seems plainly to suggest; comp. 1 Pet. i. 5, 2 Pet. iii. 3, Jude 18, and see notes on 1 Tim. iv. 1. It would seem however clear, from ver. 5, that the evil was beginning to work even in the days of Timothy; see Bull, *Serm.* XV. p. 276 (Oxford, 1844). On the omission of the article, com-

2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες,  
ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι,

pare Winer, *Gr.* § 19. 1, p. 113, where a list is given of similar words found frequently anarthrous.

**ἔνστησονται**] ‘will ensue,’ ‘will set in;’ not ‘imminebunt,’ but ‘ad-

runt,’ Beng., **◊Λῆ** [venient] Syr.,

i. e. will become present (*ἔνστιτές*); see notes on *Gal.* i. 4. De Wette objects to Vulg. ‘instabunt’ [‘advenient,’ Clarom.], but ‘instare’ appears frequently used in Latin to denote present time, compare *Cic. Tusc.* iv. 6. 11, and esp. *Auct. ad Herenn.* ii. 5, ‘dividitur [tempus] in tempora tria, præteritum, instans, consequens.’ It is possible that the choice of the word may have been suggested by the Apostle’s prophetic knowledge that the evil which was more definitely to work in times farther future was now beginning to develop itself even in the early days of the Gospel; *ἔστιν εὑρεῖν ἐν ἡμῖν ἀ προηγόρευσεν ὁ θεὸς ἀπόστολος*, Theod.: comp. 2 Thess. ii. 7.

**καιροὶ χαλεποί**] ‘difficult, grievous, times;’ not merely in respect of the outward dangers they might involve (‘periculosa,’ Vulg.), but the evils that marked them; *οὐχὶ τὰς ἡμέρας διαβάλλων λέγει οὐδὲ τοὺς καιρούς, ἀλλὰ τοὺς ἄνθρωπους τοὺς τότε δυτας*, Chrys.; comp. *Gal.* i. 4, *αὐτῷ πονηρός*, *Eph.* v. 16, *ἡμέραι πονηραί*. The *χαλεπότης* of the times would be felt in the embarrassment in which a Christian might be placed how to act (‘ubi vix reperias quid agas,’ Beng.), and how to confront the various spiritual and temporal dangers of the days in which he was living; comp. 2 Macc. iv. 16, *περιέσχεν αὐτοὺς χαλεπὴ περίστασις*.

2. **οἱ ἄνθρωποι**] ‘men, generally:’ the article must not be overlooked; it does not point merely to those of

whom the Apostle is speaking (Mack), but clearly implies that the majority of men should at that time be such as he is about to describe.

**φίλαυτοι**] ‘lovers of self;’ a διπ. λεγόμ. in the N. T., defined by Theod.-Mops. as *οἱ πάντα πρὸς τὴν ἔαυτῶν ὀφελεῖαν ποιοῦντες*. It may be observed that *φίλαυτία* properly occupies this *προεδρία* in the enumeration, being the repressor of *ἀγάπη* (*τὴν ἀγ. συστέλλει καὶ εἰς βραχὺ συνάγει*, Chrys.), the true root of all evil, and the essence of all sin; see esp. Müller, *Doctr. of Sin*, i. 1. 3, Vol. i. p. 136 sq. (Clark), and for an able delineation of its nature and specific forms, Barrow, *Serm. LX—LXII.* Vol. III. p. 333 sq., and Waterland, *Serm. III.* Vol. v. p. 446 sq. On *φιλάργυροι*, which here very appropriately follows *φίλαυτοι* (*φιλαργύρα θυγάτηρ τῆς φίλαυτίας*, Coray), comp. notes on 1 Tim. vi. 10. **ἀλαζόνες, ὑπερήφανοι**] ‘boastful, haughty,’ Rom. i. 30, where *ὑβρισταὶ* is also added. The distinction between these terms (‘*ἀλαζονεῖα* in verbis magis est ostentatio, *ὑπερηφανία* superbia cum aliorum contentu et contumelia conjuncta,’ Tittm.) is investigated by Trench, *Synon.* § 29, and Tittmann, *Synon.* I. p. 73. The derivation of the latter word is to a certain extent preserved in the Syr. **بَلْتُو** [alti], the Lat. ‘superbi,’ and the Engl. ‘haughty;’ see notes to *Transl.* In the case of the former word, the transl. of the Vulg. ‘elati’ [‘fastidiosi,’ Clarom.], is judiciously changed by Beza into ‘gloriosi.’

**βλάσφημοι**] ‘blasphemers,’ or ‘evil speakers,’ *κατηγοραὶ χαλεποτες*, Theod.-Mops.; most probably the former, both ‘*vi ordinis*’ (Calov.), and because *διάβολοι* follows

ἀνόσιοι, ἀστοργοι, ἀσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, 3  
ἀφιλάγαθοι, προδόται, προπετεῖς, τετυφωμένοι, φιλήδο- 4

in ver. 3; comp. notes on *i Tim.* i. 13. The ὑπερηφανία, a vice of the mind (see Trench, *l. c.*), develops itself still more fearfully in ὕβρις against God; ὁ γὰρ κατὰ ἀνθρώπων ἐπαιρόμενος εὐ- κόλως καὶ κατὰ τὸν Θεοῦ, Chrys. The transition to the following clause is thus also very natural and appropriate; they alike reviled their heavenly Father and disobeyed their earthly parents.      **ἀχάριστοι** (Luke vi. 35) naturally follows; ingratitudo must necessarily be found where there is ἀπείθεια to parents; ὁ δὲ γονεῖς μὴ τιμῶν καὶ πρὸς πάντας ἔσται ἀχάριστος, Theoph.      **ἀνόσιοι**] See notes on *i Tim.* i. 9.

3. **ἀστοργοι]** ‘without natural affections;’ δἰς λεγόμ., here and Rom. i. 31; περὶ οὐδένα σχέσιν ἔχοντες, The d.-Mops., μὴ ἀγαπῶντές τινα, Hesych., but most exactly, ΟΕcum., ἄφιλοι πρὸς τοὺς οἰκεῖους,—destitute of love towards those for whom nature herself claims it. Στέργω, a word of uncertain derivation [possibly connected with στερ-, and Sanscr. *sprīh*, ‘desiderare,’ Pott, *Etym. Forsch.* Vol. I. p. 284], denotes primarily and properly the love between parents and children (compare Plato, *Legg.* vi. p. 754 B, Xen. *Econ.* vii. 24), and thence between those connected by similar or parallel relations. Like ἀγαπάω (the usual word in the N. T.) it is rarely used in good authors of mere sensual love. It does not occur in the N. T., or LXX., except in *Eccl.* xxvii. 17, στέργον φίλον (*Eccl.* viii. 20 is more than doubtful).      **ἀσπονδοι]** ‘implacable,’ a ἀπ. λεγόμ.,—Rom. i. 31 (*Rec.*) being of very doubtful authority. The difference between ἀσπονδοι and ἀσύνθετοι (Rom. i. 31), as stated by Tittmann, *Synon.* I. p. 75, ‘ἀσύνθετοι’

qui non ineunt pacta, ἀσπ. qui redire in gratiam nolunt,’ is lexically doubtful. The former seems to denote one who ‘does not abide by the compacts into which he has entered,’ μὴ ἐμμένων ταῖς συνθήκαις, Hesych. (comp. *Jerem.* iii. 8, 10; Demosth. *de Fals. Leg.* p. 383, connected with ἀστάθμητος); ἀσπονδοι one who will not enter upon them at all; see Trench, *Synon.* Part II. § 2. This and the foregoing epithet are omitted in Syr.      **διάβολοι**]

Comp. notes on *i Tim.* iii. 11.

**ἀκρατεῖς]** ‘incontinent,’ ἡττούς τῶν παθῶν, Theod.-Mops., ‘intemperantes,’ Beza; ἀπ. λεγόμ.: the opposite ἐγκρατῆς occurs in *Tit.* i. 8, the subst. ἀκρασία (Lobeck, *Phryn.* p. 524) in *Matt.* xxiii. 25, *1 Cor.* vii. 5.

**ἀνήμεροι]** ‘savage,’ ‘brutal,’ literally ‘untamed,’ ἀπ. λεγόμ.; θήρια ἀντὶ ἀνθρώπων, Theoph., comp. *Syr.*

]**ἀνθρώποι** [seri]: ‘ungentle’ (Pile) seems far too mild a translation, ὠμότης and ἀπήνεια (Chrys., comp. ΟΕcum.) are rather the characteristics of the ἀνήμερος.      **ἀφιλάγαθοι]**

‘haters of good,’ ἔχθροι παντὸς ἀγαθοῦ, ΟΕcum., Theoph.; another ἀπ. λεγόμ.: the opposite φιλάγαθοι occurs *Tit.* i. 8, where see notes; comp. *Wisd.* vii. 22. It does not seem necessary, with Beza and Auth., to limit the reference to persons, either here or *Tit. l. c.*; comp. Suicer, *Thesaur.* Vol. II. p. 1426. So appy. Goth. ‘unsēljái’ [cognate with ‘selig’], Vulg., Clarom., ‘sine benignitate,’ and, so far as we can infer from the absence of any studied reference to persons, Syr., Arm., Copt., Æth. This is a case in which the best ancient Vv. may be profitably consulted.

4. **προδόται]** ‘ betrayers,’ most probably of their (Christian) brethren

5 νοι μᾶλλον ἡ φιλόθεοι, ἔχοντες μόρφωσιν εὐσεβείας τὴν  
6 δὲ δύναμιν αὐτῆς ἡρυημένοι· καὶ τούτους ἀποτρέπου. ἐκ

and friends; προδόται φίλας καὶ ἑταίρε·as, Ecum.: comp. Luke vi. 16, Acts vii. 52. προπετεῖς] ‘headstrong,’ headlong in *action*,—not merely in *words* (Suid., προπετής, ὁ πρόγλωσσος), or in *thoughts* (comp. Hesych., πρὸ τοῦ λογισμοῦ); see Acts xix. 36, μηδὲν προπετὲς πράσσειν, and comp. Herodian, *Hist.* II. 8. 4, τὸ τολμᾶν...οὐκ οὕτης εὐλόγου προφάσεως προπετὲς καὶ θρασύ. The partial κυνοῦμ προαής, Eccl. xxx. 8, is condemned in its adverbial use by Phryn. p. 245 (ed. Lob.), and Thom. M. p. 744 (ed. Bern.). τετυφωμένους] See notes on 1 Tim. iii. 6. φιλήδονοι κ.τ.λ.] ‘lovers of pleasure rather than lovers of God,’ both words ἀπ. λεγόμ. in the N.T. Wetstein cites very appropriately Philo, *de Agricult.* § 19, Vol. I. p. 313 (ed. Mang.), φιλήδονον καὶ φιλοπαθή μᾶλλον ἡ φιλάρετον καὶ φιλόθεον ἐργάσηται.

5. μόρφωσιν εὐσεβείας] ‘an outward form of godliness,’ 

[σχῆμα] Syr., ‘speciem pietatis,’ Vulg., Clarom.; μόρφωσιν, ἄψυχον καὶ νεκρόν, καὶ σχῆμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλοῦν, Chrys. Μόρφωσις occurs again in Rom. ii. 20, but, as Chrys. rightly observes, in a different application; here, as the context clearly shows, it implies the mere outward form as opposed to the inward and pervading influence (*δύναμις*). The more correct word would be μόρφωμα (Æsch. *Agam.* 873, *Eum.* 412), μόρφωσις being properly active, e.g. σχηματισμός καὶ μόρφωσις τῶν δένδρων, Theophr. *Caus. Plant.* III. 7. 4: there is however a tendency in the N.T., as in later writers, to replace the verbal nouns in -μα by the corresponding nouns in -σις; comp. ὑποτύπωσις, ch. i.

13. For a plausible distinction between μορφὴ and σχῆμα, the former as what is ‘intrinsic and essential,’ the latter as what is ‘outward and accidental,’—hence μόρφωσις here (an aiming at, affecting, μορφὴ) not μορφή,—see Lightfoot in *Journ. Class. Philol.* No. 7, p. 115. On the meaning of εὐσεβεία, see notes on 1 Tim. ii. 2. This enumeration of vices may be compared with Rom. i. 29 sq., though there absolute heathenism is described, while here the ref. is rather to a kind of heathen Christianity; both lists however have, as indeed might well be imagined, several terms in common. The various attempts to portion out these vices into groups (comp. Peile) seem all unsuccessful; a certain connexion may be observed in some parts, e.g. ἀλαζόνες κ.τ.λ., βλάσφημοι κ.τ.λ., but it appears so evidently in other parts to give way to similarity in sound or similarity of composition (e.g. προδ., προπ.), that no practical inferences can safely be drawn.

τὴν δὲ δύναμιν κ.τ.λ.] ‘but having denied the power thereof.’ ‘To deny the power of godliness is for a man by indecent and vicious actions to contradict his outward show and profession of godliness,’ Bull, *Serm. xv.* p. 279 (Oxf. 1844): comp. Tit. i. 16. The term δύναμις appears to mark the ‘practical influence’ which ought to pervade and animate the εὐσεβεία; comp. 1 Cor. iv. 20. On the character depicted in this and the preceding clauses see a striking Sermon by Br. Hall, *Serm. XXVIII.* Vol. V. p. 366 (Oxf. 1837).

καὶ τούτους ἀποτρ.] ‘from THESE turn away.’ The καὶ seems here to retain its proper force by specifying those particularly who were to be avoided; there were some

*τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἀμαρτίαις, ἀγόμενα*

of whom hopes might be entertained (ch. ii. 25), these however belonged to a far more depraved class, on whom instruction would be thrown away, and who were the melancholy types of the more developed mystery of iniquity of the future; ‘*καὶ ponimus si duas personas taciti contendimus*,’ Klotz, *Devar.* Vol. II. p. 635,—by whom this and similar usages of *καὶ* are well illustrated. Heydeur. seems to have missed this preclusive and prophetic reference, when he applies all the evil characteristics above mentioned specially and particularly to the erroneous teachers of the *present*: these latter, as the following verses show, had many evil elements in common with them, but the two classes were not identical. *Ἄποτρέπ.* (a ἄπ. λεγόμ.) is nearly synonymous with *ἐκτρέπ.*, I Tim. vi. 20, and joined similarly with an accusative.

6. ἐκ τούτων γάρ] The *γάρ* (not to be omitted in transl., as Conyb., al.) serves clearly and distinctly to connect the future and the present. The seeds of all these evils were germinating even at the present time; and Timothy, by being supplied with criteria derived from the *developed future* (some indeed of which, *ἔχοντες μόρφωσιν κ.τ.λ.*, applied obviously enough to the teachers of his own days), was to be warned with respect to the *developing present*: comp. Chrys. *in loc.* There is thus no reason whatever with Grot. to consider *εἰσιν* a ‘*præs. pro futuro.*’ οἱ ἐνδύνοντες] ‘they who creep in,’ like serpents (Möller), or wolves into a fold (Coray); *εἰδὲς τὸ ἀνασχῶν πῶς ἐδήλωσε δὰ τοῦ εἰπεῖν, ἐνδ.*; τὸ ἀτμον, τὴν ἀπάτην, τὴν κολάκειαν; Chrys.: compare Jude 4, *παρεισέδυσαν*,

where the covertness and *furtive* character of the intrusive teachers is yet more fully marked. The verb is (in this form) a ἄπ. λεγ. in the N.T., but is used sufficiently often in classical Greek in similar meanings, both with *εἰς*, e. g. Aristoph. *Vesp.* 1020, *εἰς...γαστέρας ἐνδύς*, and with a simple dat., Xen. *Cyr.* II. I. 13, *ἐνδύονται τὰς ψυχᾶς τῶν ἀκούντων*.

αἰχμαλωτίζοντες] ‘leading captive;’ Luke xxi. 24, Rom. vii. 23, 2 Cor. x. 5. This verb is usually specified as one of those words in the N.T. which have been thought to be of Alexandrian or Macedonian origin; comp. Fischer, *Prolus.* XXI. 2, p. 693: it is condemned by the Atticists (Thom. M. p. 23, ed. Bern., Lobeck, *Phryn.* p. 442), the Attic expression being *αἰχμάλωτον ποιῶ*. Examples of the use of the word in Josephus, Arrian, &c., are given in the notes on Thom. Mag. l.c. γυναικάρια] ‘silly women,’ ‘mulierculas,’ Vulg., ‘kvineina’ [literally ‘muliebria,’ an abstr. neut.], Goth.; the diminutive expressing contempt, γυναικῶν δὲ τὸ ἀπατᾶσθαι, μᾶλλον δὲ οὐδὲ γυναικῶν, ἀλλὰ γυναικάριων, Chrys.: compare ἀνδράρια, Aristoph. *Acharn.* 517, *ἀνθρωπάρια*, ib. *Plut.* 416. This mention of women in connexion with the false teachers is, as might be imagined, not passed over by those who attack the genuineness of this epistle; comp. Baur, *Pastoralbr.* p. 36. That the Gnostics of the second and third centuries made use of women in the dissemination of their heresies is a mere matter of history; comp. Epiphan. *Hær.* XXVI. 11, *ἀπατῶντες τὸ ἀντρόν πειθόμενον γυναικεῖον γένος*, add Iren. *Hær.* I. 13. 3, al. (ed. Mass.). Are we however hastily to conclude that a

7 ἐπιθυμίαις ποικίλαις, πάντοτε μανθάνοντα καὶ μηδέποτε  
8 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ὃν τρόπον δὲ  
Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ; οὕτως καὶ

course of action, which was in fact as old as the fall of man (1 Tim. ii. 14), belonged only to the Gnostic era, and was not also successfully practised in the Apostolic age? Heinsius and Elsner notice the somewhat similar course attributed to the Pharisees, Joseph. *Antiq.* xvii. 2. 4. Justiniani adduces a vigorous passage of Jerome (*Epist. ad Ctesiph.* 133. 4) on the female associates of heresiarchs, which however is too long for citation.

**σεσωρευμένα]** ‘laden,’ ‘up-heaped.’ the verb *σωρεύειν* (connected probably with *σορός*) occurs again, in a quotation, Rom. xii. 20, and forcibly depicts τὸ πλήθος τῶν ἀμαρτιῶν, καὶ τὸ ἀτακτον καὶ συγκέχυμένον, Chrys. On the instrumental dative in connexion with ἀγεσθαι, see notes on Gal. v. 18, and on the form *ποικίλος* [ΠΙΚ-, connected with *πικρός*], see Donalds. *Crat.* § 266, Pott, *Etymol. Forsch.* Vol. II. p. 600.

7. **πάντοτε μανθ.]** ‘ever learning,’ —not necessarily ‘in conventibus Christianorum’ (Grot.), but from any source open to them. It was no love of truth that impelled them to learn, but only a morbid love of novelty; ‘præ curiositate et instabilitate animi semper nova querunt, eaque suis desideriis accommoda,’ Estius.

**καὶ μηδέπ. κ.τ.λ.]** ‘and yet never able to come to the full knowledge of the truth,’ comp. notes on ver. 11, where the faint antithetic force of *καὶ* is more strongly marked. The δυνάμενα is not without some significance; in their better moments they might endeavour to attain to some knowledge of the truth, but they never succeed; ἐπωρώθη ἡ καρδία, Chrys. The conditional

negative *μηδέπ.* is used with the participle, as the circumstance of their inability to attain the truth is stated not as an absolute fact, but as subsequently a characteristic of their class, and of the results to which it led; though they were constantly learning, and a knowledge of the truth might have been ultimately expected, yet they never did attain to it: see Winer, Gr. § 55. 5, p. 428, and the copious list of exx. in Gayler, *Partic. Neg.* ch. ix. p. 284 sq. In estimating however the force of *μη* with participles in the N.T., it must not be forgotten that this usage is the *prevailing* one of the sacred Writers; see Green, Gr. p. 122. The subject generally is largely illustrated by Gayler, chap. ix., but it is much to be regretted that a work so affluent in examples should often be so deficient in perspicuity. On ἐπίγνωσιν κ.τ.λ., see reff. in note on 1 Tim. ii. 4.

8. **Ἰαννῆς καὶ Ἰαμβρῆς]** ‘Jannes and Jambres;’ τὰ τούτων ὄντα πάντα ἔκ τῆς θελας γραφῆς μεμάθηκεν ὁ θεος ἀπόστολος, ἀλλ’ ἐπὶ τῆς ἀγράφου τῶν Ἰουδαίων διδασκαλίας, Theod. *in loc.* Jannes and Jambres [*Ιωάννης* C<sup>1</sup>; and *Μαμβρῆς* FG; Vulg., al.], according to ancient Hebrew tradition, were chief among the magicians who opposed Moses (Exodus vii. 11, 22), Αἴγυπτοι λερογραμματεῖς ἀνδρες οὐδενὸς ἥπτους μαγεῦσαι κριθέντες εἶναι, Numenius in Orig. *Cels.* IV. 51; see Targum Jonath. on *Exod.* i. 15, and vii. 11, and comp. Euseb. *Prep.* IX. 8. They are further said to have been sons of Balaam, and to have perished either in the Red Sea, or at the slaughter after the worship of the golden

οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἀνθρωποι κατεφθαρμένοι  
τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. ἀλλ' οὐ προκόψου- 9

calf; see the numerous passages cited by Wetst. *in loc.* It is thus probable that the Apostle derived these names from a current and (*being quoted by him*) *true* tradition of the Jewish Church. The supposition of Origen (*Comment. in Math.* § 117, Vol. III. p. 916, ed. Bened.), that the names were derived from an apocryphal work called ‘Jannus et Mambris Liber,’ cannot be substantiated. Objections urged against the introduction of these names, when gravely considered, will be found to be of no weight whatever; why was the inspired Apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten? For further ref. see Spencer's note on Orig. *Cels. l.c.*, and for literary notices, &c., Winer, *RWB. Art. ‘Jambres,’ Vol. I. p. 535.* There is a special treatise on the subject by J. G. Michaelis, 4to, Hal. 1747. οὕτως καὶ οὕτους] ‘thus do these men also withstand the truth.’ The points of comparison between the false and depraved teachers of the present and the sorcerers of the past consist in (a) an opposition to the truth, ἀνθίστανται τῇ ἀληθείᾳ (comp. *Acts* xiii. 8, ἀνθίστατο δὲ αὐτοῖς ‘Ελύμας), and (b) the profitless character of that opposition, and notorious betrayal of their folly; ή...αἴνοι αὐτῶν ἔκδηλος...ώς καὶ ή ἐκείνων ἐγένετο. At the same time, without insisting on a further ‘tertium comparationis,’ it is certainly consistent both with the present context (comp. γῆγητες ver. 13) and with other passages of Scripture (*e.g. Acts* viii. 9sq., xiii. 6 sq., xix. 13, 19) to assume that, like Jannes and Jambres, these false

teachers were permitted to avail themselves of occult powers incommunicable and inaccessible to others; see Wiesing, *in loc.*, and comp. Neander, *Planting*, Vol. I. p. 216, note.

**κατεφθαρμένοι τὸν νοῦν**] ‘corrupted in their mind,’ comp. 1 Tim. vi. 5, διεφθαρμ. τὸν νοῦν, and see notes and references. The clause marks the utter moral depravation of these unhappy men; their νοῦς (the human spirit viewed both in its intellectual and moral aspects, Delitzsch, *Bibl. Psychol.* IV. 15, p. 244) is corrupted, the medium of communication with the Holy Spirit of God polluted; the light that is within is becoming, if not actually become, darkness; comp. Eph. iv. 17 sq., and notes *in loc.* The difference between the compounds διαφθ. (1 Tim. l. c.) and καταφθ. is very slight; both are intensive, the former pointing perhaps more to the *pervasive* nature, the latter to the *prostrating* character of the φθορά. So somewhat similarly Zonaras, καταφθορά, ή παντελής ἀπώλεια· διαφθορά δέ, ὅταν ἀλλη οὐσία δι’ ἐτέρας ἀφανίζεται, ὥσπερ τὸ σώμα ἱπὸ σκωλήκων, *Lex.* p. 1154.

**ἀδόκιμοι κ.τ.λ.]** ‘reprobate concerning the faith;’ unapproved of (‘unprobholtig,’ De W.), and consequently ‘rejectanei,’ in the matter of the faith. The active translation (‘nullam probandi facultatem habentes,’ Beng.) is plainly opposed both to St Paul's and the prevailing use of the word; comp. Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, Tit. i. 16, and see notes on ch. ii. 15, and Fritz. *Rom.* Vol. I. p. 81. On this use of περί, see notes on 1 Tim. i. 19.

9. **ἀλλ' οὐ προκόψ. κ.τ.λ.]** ‘Notwithstanding they shall not make further advance;’ ἀλλα with its full ad-

σιν ἐπὶ πλείον· η γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν,  
ώς καὶ η ἐκείνων ἐγένετο.

IO      Σὺ δὲ παρηκολούθησάς μου τῇ Thou knowest alike my  
faith and sufferings.  
Evil men shall advance, but do thou hold fast to the Holy  
Scriptures, which will make thee wise and perfect.

10. *παρηκολούθησας*] So *Tisch.* ed. 1, with ACFGN (FG *ἡκολούθησας*); 17; (*Lachm.*, *Huther*, *Wiesing.*, *Leo*, *Alf.*). In his 2nd and 7th edd. *Tisch.* adopts *παρηκολούθηκας* with DEKL; appy. nearly all mss.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *Scholz*, *Wordsw.*). The change does not seem to be for the better. External evidence seems now to be clearly in favour of the aorist; internal evidence is also equally clear, the hortatory tone of the chapter (comp. ver. 5, 14) being far more in harmony with the aorist than with the perfect. The perfect would imply that the conduct of Timothy noticed in ver. 10 sq. was continuing the same ('argumento utitur ad incitandum Timotheum,' Calv.); the aorist, on the contrary, by drawing attention to the past, and being simply silent as to the present (see notes on 1 *Thess.* ii. 16), suggests the latent exhortation to be careful to act now as then.

versative force (ubi gravior quædam oppositio inter duo enuntiata intercedit, Klotz, *Devar.* Vol. II. p. 3) here contrasting the opposition and its ultimate results, and thus introducing a ground for consolation: 'fiducia victoris Timotheum animat ad certamen,' Calv. There is however no statement contradictory to ver. 13 and ch. ii. 16 (De W.); all the Apostle says in fact is that there shall be no *real* and *ultimate* advance; καν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει, Chrys. The gloss of Bengel—'non proficient amplius; non ita ut alios seducant; quanquam ipsi et eorum similes proficient in pejus, ver. 13,'—is obviously insufficient to meet the difficulty; comp. ver. 13, πλανῶντες, and ch. ii. 17, νομὴν ἔξει. The advance is not denied, but the *successful* advance, i.e. without detection and exposure, is denied; οὐ λήσοντι μέχρι πολλοῦ σχηματίζομενοι τὴν εὐσθείαν, δλλ' θτι τάχιστα γυμνωθήσονται, Theod., see Est. in loc. *ἄνοια* 'senselessness,' 'wicked folly,' 'amentia,' Beza; comp. Luke vi. 11, ἐπλήσθησαν ἄνοιας, where the meaning is nearly the same, and is not 'rage of an insensate kind,'

De Wette, al. (see Thucyd. III. 42, where it is spoken of as an accompaniment of *tάχος* and as such unfavourable to *εὐθυνλία*), but, as in the present case, 'senselessness' in a moral as well as intellectual point of view, 'wicked, as well as *insensate, folly*,' compare Beck, *Bibl. Seelenl.* II. 18, p. 51, and see 2 Macc. xiv. 5, esp. xv. 33, and Joseph. *Antiq.* VIII. 13. 1, where *ἄνοια* is joined with *πονηρίᾳ*, and ascribed to Ahab. The remark of Coray is very near the truth, τῆς αὐτῆς γενεᾶς καὶ τοῦ αὐτοῦ αἴματος εἶναι η κακία καὶ η μωρία.

*ἔκδηλος*] 'openly manifest,' ἀδιστάκτως φανερός, Coray; comp. Exod. viii. 18, ix. 11. The word is a δπ. λεγ. in the N.T., but is found in earlier (Hom. Il. v. 2), and is of common occurrence in later writers, 3 Macc. iii. 19, vi. 5, Polyb. *Hist.* III. 12. 4, III. 48. 5, al.

10. *παρηκολούθησας*] 'wert a follower of,' *ὑΔΩ ΔΛΓ* [venisti post]

Syr., i.e. 'followedst as a disciple,' and thence 'hast fully known,' Auth., which however is rather too distant from the primary meaning, see notes on 1 Tim. iv. 6, where the meaning of this word

διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ· τοῖς διωγμοῖς, τοῖς ιι παθήμασιν, οἵα μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν

is investigated. On the force of the aor., see critical note. In the following words, *μου τῇ διδασκ.,* the pronoun, though not necessarily always so (see Winer, *Gr.* § 22. 7, p. 140), seems to stand in emphatic opposition to the subjects of the preceding verse.

**τῇ ἀγωγῇ** [‘*my manner of life, conduct,*’ *τῇδιατῶν ἔργων πολιτείᾳ*, Theod., —nearly equivalent to *τὰς ὁδούς μου τὰς ἐν Χρ.*, *i Cor.* iv. 17. The word is a ἄπ. λεγόμ. in N. T.; see however *Esther* ii. 20, οὐ μετήλλαξε τὴν ἀγωγὴν αὐτῆς (‘vitæ suæ rationem’, Schleusn.), and comp. *2 Macc.* iv. 16, vi. 8, xi. 24. The meaning is rightly given by Hesych., ἀγωγή· *τρόπος, ἀναστροφή;* see also Suicer, *Thesaur.* s. v. Vol. I. p. 72. Leo refers ἀγωγή to the ‘doctrinæ ratio’ followed by the Apostle, referring to Diod. Sic. *Hist.* I. 52, 92, but both ref. are false.]

**τῇ προθέσει**] [‘*my purpose,*’ scil. (as the following word *πίστις* seems to hint) of remaining true to the Gospel of Christ and the great spiritual objects of his life; ‘propositum propagandi Evangelii, et credentes semper meliores reddendi,’ Grot. In all other passages in St Paul’s Epp. *πρόθεσις* is used with reference to God; see *Rom.* viii. 28, ix. 11, *Eph.* i. 11, iii. 11, *2 Tim.* i. 9. The peculiar and ecclesiastical meaning (‘altare propositionis’) is noticed in Suicer, *Thes.* s. v. Vol. II. p. 842.

**τῇ πίστει** is referred by some commentators to ‘*faith*’ in its usual acceptation, *τῇ ἐν τοῖς δόγμασιν*, Theoph. I, on account of the near position of ἀγάπη; by others to ‘*trust*’ in God, *τῇ μὴ ἀπογιγνώσκειν ποιούσῃ*, (Ecum., Theoph. 2, so also Usteri, *Lchr. B.* II. I. 4, p. 240. Perhaps the gloss of Theod., ὅποιαν

ἔχω περὶ τὸν δεσπότην διάθεσιν, is the most inclusive and satisfactory.

**τῇ μακροθυμίᾳ**] [‘*my long-suffering,*’ forbearing patience, whether towards sinners generally (Theod.), or the ἀντιδιατιθέμενοι (ch. ii. 25) specially: see notes on *Eph.* iv. 2, and on the distinction between *μακροθυμία* and *πρότης*, notes on *1 Tim.* i. 16. The definition of Zonaras (*Lex.* p. 1330) is brief, but pithy and suggestive; *μακροθυμία, πέψις λύπης.* The concluding word *ὑπομονὴ* marks further his *brave patience* in enduring not only contradiction and opposition, but even injury and wrong, and leads on naturally to *τοῖς διωγμ. κ.τ.λ.*, ver. 11. On *ὑπομ.*, see notes on ch. ii. 10, and on *Tit.* ii. 2.

**ιι. τοῖς διωγμ.:**] [‘*my persecutions;*’ ‘injurias complectitur quas Judei et ethnici Christiani propter doctrinæ Christianæ professionem imposuerunt, ut verbera, delationes, vincula, relegationem,’ Fritz. *Rom.* viii. 35, Vol. II. p. 221.

**οἵα μοι κ.τ.λ.**] [‘*such (sufferings) as befel me in Antioch* (Acts xiii. 50), *in Iconium* (Acts xiv. 2 sq.), *in Lystra* (Acts xiv. 19);’ on the repetition of *παθήματα* in translation, see Scholof. *Hints*, p. 124. It has been doubted why these particular sufferings have been specified. Chrys. refers it to the fact of Timothy’s acquaintance with those parts of Asia (‘utpote ex Lystris oriundi,’ Est.); this is not at all improbable, especially if we suppose that these sufferings had been early known to Timothy, and had led him to unite himself to the Apostle; it is however perhaps equally likely that it was their *severity* which suggested the particular mention; comp. *Acts* xiv. 19, *νομίζουσες αὐτὸν [Παῦλον]*

Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με  
12 ἐρρύσατο ὁ Κύριος. καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς

τεθνηκέναι. οἵους διωγμ.]  
 'such persecutions as I endured,' as these (particularly at Lystra) were especially διωγμό, not merely general παθήματα, but sharp and active inflictions, by stoning, &c., St Paul repeats the word, joining it emphatically with ὅλος, still more to specify the peculiar cases which he is mentioning as examples. It is certainly not necessary to regard the clause as an exclamation (Heydenr., Mack), nor is there even any occasion for supplying '[thou hast seen] what, &c.' (Conyb., comp. Alf.), as this seems to weaken the force of the sentence, and indeed to vitiate the construction. καὶ ἐκ πάντων]  
 'and out of all;' ἀμφότερα παρακλήσεως θτι καὶ ἐγώ προθυμίαν παρειχόμην γενναλαί, καὶ οὐκ ἔγκατελεῖθηγ, Chrys. This is no 'Hebraica constructio pro ex quibus omnibus,' Grot.; καὶ with its usual ascensive force gives a distinct prominence to the opposition involved in the clause which it introduces,— 'my persecutions were great, and yet God delivered me out of all;' compare Eurip. *Herc. Fur.* 508, ὁρᾶτε μ', ὅσπερ ἦν περιβλεπτος...καὶ μ' ἀφελεθ' ἡ τύχη, see Rost u. Palm, *Lex. s. v. II. I. c.* Vol. I. p. 1540, and further exx. in Hartung, *Partik.* καὶ, 5. 6, Vol. I. p. 148. It may be added that *Tisch.* reads ἐρύσατο with AD<sup>1</sup>: the more common form ἐρρύσατο has such clearly preponderant evidence in its favour [CD<sup>2</sup> EFGK (e sil.) LN] as rightly to retain its place in the text.

12. καὶ πάντες δέ] 'And all too,' or sufficiently approximately, 'yea and all,' Auth.; see esp. notes on 1 Tim. iii. 10, where this construction is investigated. De Wette is here slightly incorrect on two points; first, 'et... autem,' Beng., is a translation of καὶ

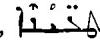
...δὲ which need not be rejected, see Hand, *Tursellin.* Vol. I. p. 584; secondly, καὶ...δὲ (even supposing 1 Tim. iii. 10 be not taken into account) occurs elsewhere in St Paul's Epp.; viz. Rom. xi. 23. The verse involves a perfectly general declaration (Calv.), and seems intended indirectly to prepare Timothy for encountering persecutions, and may be paraphrased, 'but such persecutions are not confined to me or to a few; they will extend even to all, and consequently to thee among the number;' comp. Lücke on 1 John i. 3. οἱ θέλοντες] 'whose will is to,' &c.; 'computa igitur an velis,' Beng.: the verb θέλ. is not pleonastic, but points to those whose will is enlisted in the matter, and who really have some desires to lead a godly life; see Winer, *Gr.* § 65. 7, p. 541. The Vulg., 'qui pie volunt vivere,' by its departure from what seems to have been the order of the older Lat. Vv. (comp. Clarom.), apparently desires to mark the connexion of this participle with εὐσεβῶς; it seems however almost certain that the adv. belongs to οἱ, comp. Tit. ii. 12. On the meaning of εὐσεβῶς, see notes on 1 Tim. ii. 2.

ἐν Χρ. [Ἴησ.] 'in Christ Jesus,' in fellowship, in union with Him; 'modum exponit sine quo non contigit pie vere,' Est.; 'extra Christum Jesum nulla pietas,' Beng.: compare notes on Gal. ii. 17, Eph. ii. 6, 7, and elsewhere. διωχθήσονται] 'shall be persecuted.' St Paul is here only reiterating the words of his Master, εἰ ἐμὲ ἐδιωξαν καὶ ὑμᾶς διώξουσιν, John xv. 20; comp. Matth. x. 22, 1 Thess. iii. 3, &c. This declaration clearly refers to the outward persecutions which the Apostles and their followers were to undergo; it may be extended however, in a prac-

ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. Πονηροὶ δὲ ἄνθρω- 13  
ποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες  
καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, 14

tical point of view, to all true Christians; comp. August. *Epist.* 248 [145], *de Civ. Dei*, xviii. 51, and ver. 1 of that noble chapter, *Ecclesiasticus*. ii.

13. *Πονηροὶ δὲ ἄνθρ.*] ‘But evil men,’ immediate contrast with *οἱ θέλ.* εὐσ. ξῆν; the subject of the verse however reverts to ver. 10 sq., and, as ver. 14 seems to hint, to the contrast between Timothy and the false teachers. The latter are included in the general and anarthrous *πονηροὶ ἄνθρ.*; evil men, and consequently they among the number.

*γόητες*] ‘deceivers,—Goth., ‘liutáí’ [deceivers,—cogn. with Angl.-Sax. *lytig*]; sim., though a little less exactly, Syr.,  [seducents]. The

καὶ appends to the general *πονηροί*, apparently with somewhat of an explanatory force, a more specific and definite appellation, comp. Fritz. on *Mark* i. 5, p. 11. Γόης (derived from γόάω) has properly reference to incantations by howling; *εἴργται ἀπὸ τῶν γόων τῶν περὶ τάφους γυναικῶν*, Suidas, s. v. (comp. Soph. *Ajax*, 582, Herodot. vii. 191); thence to the practice of magic arts generally, δευός γόης καὶ φαρμακεύς καὶ σοφιστής, Plato, *Symp.* p. 203 D, and thence by a very natural transition to deception and imposture generally,—appy. the prevailing meaning; *Etymol. M.* γόης, ψεύστης, ἀπατεών, Pollux, *Onom.* iv. 6, γόης, ἀπατεών, similarly Timaeus, *Lex. Plat.* s. v.; comp. Demosth. *de Fals. Leg.* p. 374, ἀπιστος, γόης, πονηρός, Joseph. *contr. Ap.* II. 16, οὐ γόης οὐδὲ ἀπατεών. This general meaning then (opp. to Huther) seems fully substantiated. We cannot indeed definitely

infer from this term that magic arts were actually used by these deceivers, but there is certainly nothing in such a supposition inconsistent either with the context, the primary meaning of the word, or the description of similar opponents mentioned elsewhere in the N. T.; see notes on ver. 8. In the eccl. writers γόης and γοητεῖα are frequently (perhaps commonly) used in this primary and more limited sense of the word, see Suicer, *Thesaur.* s. v. Vol. I. p. 776.

*προκόψουσιν κ.τ.λ.*] ‘will make advance toward the worse.’ ἐπὶ pointing to the χεῖρον as the degree to which the wickedness was, as it were, advancing and ascending; compare Winer, *Gr.* § 49. 1, p. 363. The *προκοπή* is here considered rather as intensive, in verse 9 rather as extensive. On the apparent contradiction in the two verses, see above, notes *in loc.*

*πλανῶντες καὶ πλ.*] ‘deceiving and being deceived;’ certainly not middle, ‘letting themselves be deceived’ (Beng., appy.), but passive. It is the true *προκοπή* ἐπὶ τὸ χεῖρον; they begin by deceiving others, and end in being deceived themselves. Deceit, as De Wette remarks, is never without self-deceit.

14. *σὺ δὲ κ.τ.λ.*] ‘But do thou abide,’ &c.; σὺ in sharp contrast to the ‘deceivers’ of the foregoing verse; μένε in antithesis to *προκοπτεῖ*. In the following words the relative & taken out of ἐν οἷς (=ἐν ἑκείνοις δι) must appy. be supplied, not only to ἔμαθες but ἐπιστάθης, the accus. being that of the ‘remoter object,’ comp. Winer, *Gram.* § 32. 5, p. 204. Betschneider (*Lex. s.v. πιστ.*), and perhaps Syr., connect ἐν οἷς with ἐπιστάθης;

15 εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους τὰ  
ιερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτη-

this can be justified, see Psalm lxxviii. 37, but involves a less satisfactory meaning of the verb.

**ἐπιστώθης]** ‘*vert assured of*,’ amplification of **ἔμαθες**; not ‘*credita sunt tibi*,’ Vulg., Clarom., Goth. (‘*gatratu-aida*,’ a hint *perhaps* of the occasional Latinizing of this Vers.), which would require **ἐπιστεύθης**, but ‘*quorum firma fides tibi facta est*,’ Fuller, ap. Pol. *Syn.*; **μετά πληροφορίας ἔμαθες**, Theoph.; comp. Luke i. 4, ὡν ἐπιγνῷσ... τὴν ἀσφάλειαν. **Πιστῶν** is properly ‘*to make πιστός*’ (1 Kings i. 36, **πιστῶσαι** δ Θεός τὸ ρῆμα), thence in the pass. ‘*stabiliri*,’ ‘*confirmari*’ (2 Sam. vii. 16, **πιστωθήσεται** ὁ οἶκος αὐτοῦ, comp. Psalm lxxviii. 8), and with an accus. objecti ‘*plene certiorari*;’ comp. Suicer, *Thesaur.* s.v. Vol. II. p. 744, where this meaning of the verb is well explained and illustrated.

**εἰδὼς]** ‘*knowing as thou dost*,’ comp. ch. ii. 23. **παρὰ τίνων]** ‘*from whom*,’ scil. from Lois and Eu-nice (ch. i. 5), not also from St Paul and others (comp. Grot., Matth.), as the **ἀπὸ βρέφους** which follows seems rather to limit the reference to the period when Timothy was first instructed in divine truth. The reading is somewhat doubtful. The text is supported by AC<sup>1</sup>FGN; 17. 71; Clarom., Boern. (*Tisch.* ed. 7, *Huth.*, *Alf.*, *Wordsw.*), and is now perhaps to be preferred: the reading however of ed. 1, 2, **παρὰ τίνος**, with C<sup>3</sup>DEKL; nearly all mss.; Aug., Vulg., Goth., Copt., Syr. (both), Chrys., Theod. (*Mill.*, *Griesb.*), has fair external authority in its favour, and is not without some support from internal considerations; comp. Mill, *Prolegom.* p. lxxv.

15. καὶ ὅτι κ.τ.λ. does not seem parallel to and co-ordinate with **εἰδὼς**

κ.τ.λ., ‘*sciens...et quia nosti*,’ Vulg., Beng.,—ὅτι having the meaning ‘*be-cause*,’ and the participial construction ‘*per orationem variatam*’ (comp. Winer, *Gr.* § 63. II. 1, p. 509) passing into the indicative,—but is rather to be considered as simply dependent upon **εἰδὼς**, the particle ὅτι retaining its more usual meaning ‘*that*,’ and the direct sentence presenting a second fact which Timothy was to take into consideration: δύο αἵτις λέγει τοῦ δεῖν αὐτὸν ἀπερίτρεπτον μένειν, ὅτι τε οὐ παρὰ τοῦ τύχοντος ἔμαθες...καὶ ὅτι οὐ χθὲς καὶ πρώην ἔμαθες, Theoph. Both constructions are, grammatically considered, equally possible, but the latter seems most satisfactory: the former is well defended by Hofmann, *Schriftb.* Vol. I. p. 572.

**ἀπὸ βρέφους]** ‘*from a very child*,’ ‘*from infancy*;’ ἐκ πρώτης ἡλικίας, Chrys. The expression is perhaps used rather than ἐκ παιδιάσεως, Mark ix. 21 (om. ἐκ, *Rec.*), to mark still more definitely the very early age at which Timothy’s instruction in the Holy Scriptures commenced; comp. ch. i. 5. **Βρέφος** in two instances in the N. T. (Luke i. 41, 44) has its primary meaning, ἔμβρυον, Hesych.; in all others (Luke ii. 12, 16, xviii. 15, Acts vii. 19, 1 Pet. ii. 2, ἀπριγέννητα βρ.) it points to a very early and tender age. This remark is of some little importance in reference to Luke xviii. 15, where the ascensive or rather *descensive* force of **καὶ** is not to be overlooked. **τὰ ιερὰ γράμματα**] ‘*the sacred writings*,’ i.e. of the Old Test., or, possibly with more lexical exactness,—‘*sacras literas*,’ Vulg., ‘*the principles of scriptural learning*’ (surely not *letters*, in the ordinary educational sense, Hervey,

*ρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. πᾶσα γραφὴ 16*

*Serm. on Insp.* p. 11); comp. John vii. 15, Acts xxvi. 24, and see Meyer on both passages. It is doubtful however whether this latter meaning is here suitable to the context, and whether *γράμματα* does not simply mean ‘writings’ (see Suicer, *Thesaur. s.v. Vol. I. p. 780*), with perhaps the associated idea, which seems always to have marked this usage of the word in good Greek, of being expressed in *solemn* or *formal* language; see esp. Plato, *Legg.* IX. p. 858 E, where it is contrasted with *συγγράμματα*, and ib. *Gorg.* p. 484 A, where comp. Stallbaum’s note. Thus then the statement in *Etym. Magn.*, *γράμματα ἔκαλουν οἱ παλαιοὶ τὰ συγγράμματα*, will require modification. The expression is a *ἄπαξ λεγόμενον* in N.T., but comp. Joseph. *Antiq. Procem.* § 3, *τῶν ἵερῶν γραμμάτων*, and the numerous exx. in Wetstein in loc. The usual terms are *ἡ γραφή, αἱ γραφαὶ*, once *γραφαὶ ἄγια, Rom. i. 2*; see notes on ver. 16. **τὰ δυνάμενα**] ‘which are able,’ not ‘quae poterant,’ Beng. The present is used conformably with the virtual present *οἶδας*, to denote the permanent, enduring, property of the Holy Scriptures.

**σοφίσαι]** ‘to make wise,’ comp. Psalm xix. 8, *σοφίζοντα νήπια, εν. 22, τοὺς πρεσβυτέρους αὐτοῦ σοφίσαι*, and with an acc. *rei*, exx. 98. This meaning must be retained without any dilution; *σοφίσω* is not merely equivalent to *διδάσκω*, but marks the true *wisdom* which the Holy Scriptures impart. The two prepositional clauses which follow further specify the object contemplated in the *σοφίσαι*, and the limitation under which alone that object could be attained.

**εἰς σωτηρίαν** must be joined immediately with *σοφίσαι*, pointing out the direc-

tion and destination of the wisdom, the object at which it aimed; *ἡ έξω γνώσις σοφίζει τὸν ἀνθρώπον εἰς ἀπάτην καὶ σοφίσματα καὶ λογομαχίας... ἀλλὰ αὐτῇ [ἢ θείᾳ γνώσις] σοφίζει εἰς σωτηρίαν*, Theoph.

**διὰ πίστεως κ.τ.λ.]** ‘per fidem, eamque in Christo Jesu collocatum;’ see notes on *1 Tim.* iii. 13. This clause cannot be joined with *σωτηρίαν* (Heydenr.), as the article in such a case could not be dispensed with before *διὰ*; comp. notes on *Eph.* i. 15, where the only cases in which such an omission can take place are recounted. The clause obviously limits the previous assertion; ‘those Scriptures he [the Apostle] granteth were able to make him wise to salvation, but he addeth, through the faith which is in Christ,’ Hooker, *Eccles. Pol.* I. 14. 4 (quoted by Bloomf. and Peile). In the same section the difference between the two Testaments is thus stated with admirable perspicuity; ‘the Old did make wise by teaching Salvation through Christ that should come, the New by teaching that Christ the Saviour is come.’ On *πίστις ἐν Χρ.*, see notes on *1 Tim.* i. 16.

**16. πᾶσα γραφὴ κ.τ.λ.]** ‘Every Scripture inspired by God is also useful,’ &c.; so Origen expressly, *πᾶσα γρ., θεόπν. οὐσία, ὡφέλ. ἐστιν, in Jos. Hom. xix. Vol. II. p. 443 (ed. Bened.), Syr. [both however omit καὶ], Hammond, and the Vv. of Tynd., Cov., and Cranmer. In this important and much contested passage we must notice briefly (a) the construction, (b) the force and meaning of the separate words. It may be first remarked that the reading is not perfectly certain, καὶ being omitted in some Vv. (Aug., Vulg., Copt., Syr., Ar.) and Ff.; it seems however highly probable that this is*

**θεόπνευστος καὶ ὡφέλιμος πρὸς διδασκαλίαν, πρὸς**

due rather to non-observance of the true ascensive force of the particle than to its absence in the original MSS. With regard then to (*a*) *construction* it is very difficult to decide whether (*a*) *θεόπν.* is a part of the predicate, *καὶ* being the simple *copula* (Auth., al.); or whether (*β*) it is a part of the subject, *καὶ* being *ascensive*, and *ἔστι* being supplied after *ὠφέλιμος* (as Clarom., Syr.-Phil., al.). Lexicography and grammar contribute but little towards a decision: for on the one hand, as *γραφὴ* here appy. does mean *Scripture* (see below), the connexion by means of *καὶ copulativum* is at first sight both simple and perspicuous (see Middleton *in loc.*); on the other hand, the epithet thus associated with *πᾶσα* and an anarthrous subst. is in a position perfectly usual and regular (*e.g.* 2 Cor. ix. 8, Eph. i. 3, 1 Thess. v. 22, 1 Tim. v. 10, 2 Tim. ii. 21, iii. 17, iv. 18, Tit. i. 16, iii. 1, comp. iii. 2, al.), and in that appy. always assigned to it by St Paul: contrast James iii. 16, 1 Pet. ii. 13, where the change of position is appy. made to mark the emphasis, see Winer, *Gr.* § 59. 2, p. 464. We are thus remanded wholly to the *context*: and here when we observe (*i*), on the negative side, the absence of everything in the preceding verses calculated to evoke such a statement, the *θεόπνευστία* of Scripture not having been denied even by implication, comp. Huther; (*2*) that if *καὶ* be *copulative*, it would seem to associate two predictions, one relating to the essential character of Scripture, the other to its practical applicabilities, which appear scarcely homogeneous; and (*3*), on the *positive* side, that the terms of ver. 16 seem in studied and illustrative parallelism to those in ver. 15, *γραφὴ*

being more specific than *γράμματα*, *θεόπν.* than *λεπός* (see Tittm. *Synon.* I. p. 26), and *καὶ ὡφέλ.* κ.τ.λ. showing the special aspects of the more general *τὰ δύν.* *σὲ σοφίσαι*, and with *καὶ ascensive* detailing, what *σοφίσαι* might have been thought to fail to convey, the various *practical* applications of Scripture; when (*4*) we add that Chrys.,—whose assertion *πᾶσα οὖν ἡ τοιαύτη θεόπνευστος* [see below] would really be pointless if the declaration in the text were *explicit*, and not, as it is, *implicit*—Theod. (*ἐπειδὴ κ.τ.λ. καὶ τὴν ἐξ αὐτῶν ὠφέλειαν διδάσκει*), and, as far as we can infer from collocation of words, nearly all the best Vv., viz. Syr. (both), Vulg., Clarom., Goth., Copt., appy. Aeth., and in effect Arm. (inserts copula after *διδάσκ.*), all adopt construction (*β*), we have an amount of external evidence, which, coupled with the internal evidence, it seems impossible to resist. We decide therefore, not without some confidence, in favour of (*β*); so Huth., Wiesing., but not De Wette. We now notice (*b*) some individual expressions.

**πᾶσα γραφή]** ‘*Every Scripture*,’ not ‘*tota Scriptura*,’ Beza, Auth.,—a needless departure from the regular rules of grammar. Hofmann (*Schriflb.* Vol. I. p. 572) and others (Hervey, al.) still defend this inexact translation, adducing Eph. ii. 21; but it may be observed that in Eph. *l. c.* there are strong reasons for a deviation from the correct transl. which do not apply to the present case; see notes *in loc.* Here *πᾶσα γρ.* implies every individual *γραφὴ* of those previously alluded to in the term *λεπὰ γρ.*; *πᾶσα, πολα*; *περὶ ἣς εἰπόν, φησι, πᾶσα λεπά, ... πᾶσα οὖν ἡ τοιαύτη θεόπνευστος*, Chrys.; see (*thus far*) Middleton, *Greek Art.* p.

*education, training : Hd. xx. 5 and 7 ;*  
*έλεγμον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιο-* *chariot and -*

392, ed. Rose, comp. also Lee, *on Insp.*  
Lect. VI. p. 254 sq., and Winer, *Gr.*  
§ 18. 4, p. 101. γραφή

has by some interpreters been translated ‘writing;’ so appy. the τινες noticed by Theoph., and perhaps Theod., τῷ διορισμῷ χρησάμενος ἀπέκρινε τὰ τῆς ἀνθρωπίνης σοφίας συγγράμματα. This however, owing to the usual meaning of γραφὴ in the N.T. seems very doubtful. It may be observed indeed that with the exception of this and four other passages (John xix. 37, Rom. i. 2, xvi. 26, 2 Pet. i. 20) γραφὴ or γραφῇ always has the article, so that its absence might warrant the translation. As however in John xix. 37 γραφὴ clearly involves its technical meaning, ‘another passage of Scripture,’ and as the context requires the same in 2 Pet. l. c. (comp. Huth.), so here and in Rom. ll. cc. there is no reason to depart from the current qualitative interpretation, especially as the associated epithets, and here moreover the preceding *ιερὰ γράμμα*, show that that special meaning was indisputably intended by the inspired writer.

**θεόπνευστος** is a passive verbal, see Winer, Gr. § 16. 3, p. 88; it simply denotes ‘inspired by God’ (comp. Phocyl. 121, θεόπνευστος σοφίᾳ, Plutarch, Mor. p. 904 F, τοὺς ὑπέρφους τοὺς θεοπνεύστους; comp. θεόπνοος, Porphyr. de Antr. Nymph. p. 116), and only states what is more definitely ex-

pressed by Syr. **كَلْمَةٌ مُّسْتَعْلِمَةٌ** [quod a Spiritu scriptum est] and still more by 2 Pet. i. 21, ἀλλ' ὑπὸ πνεύματος ἄγιου φερόμενοι ἐλάλησαν ἄγιοι Θεοῦ ἀνθρώποι. Thus then, without overstepping the proper limits of this commentary, we may fairly say, that while this pregnant and inclusive epis-

that yields no support to any artificial theories whether of a 'dynamical' or a 'mechanical' inspiration, it certainly seems distinctly to *imply* (comp. Chrys., — in the other translation it would formally *enunciate*) this vital truth, that every separate portion of the Holy Book is inspired, and forms a living portion of a living and organic whole; see (thus far) Hofmann, *Schrifl.* Vol. I. p. 572, Reuss, *Theol. Chrét.* III. 3, Vol. I. p. 297. While, on the one hand, this expression does not exclude such verbal errors, or possibly such trifling historical inaccuracies, as man's spirit, even in its most exalted state, may not be wholly exempt from (comp. Delitzsch, *Bibl. Psychol.* v. 5, p. 319), and *human* transmission and transcriptions may have increased, it still does certainly assure us, on the other, that these writings, as we have them, are individually pervaded by God's Spirit, and warrants our belief that they are τὰς ἀληθεῖς [βῆστες] Πνεύματος τοῦ ἀγίου, Clem. Rom. I. 45, and our assertion of the *full* Inspiration of the Bible; comp. Pref. to *Galatians*, p. xvi (ed. 3), *Aids to Faith*, IX. p. 417 sq.

sq. τρόποι διδασκαλίαν  
refers, as De Wette observes, to the theoretical or rather doctrinal application of the Holy Scriptures; the concluding expressions refer rather to their practical uses; see Beveridge, *Serm. LX.* Vol. III. p. 150 (A.-C. Libr.). Beza refers the two former 'ad dogmata,' the two latter 'ad mores,' but πρὸς ἐλεγμ. seems certainly to belong more to the latter, comp. ch. iv. 2, 1 Tim. v. 20 Tit. ii. 15.

τις ἐν. v. 20, II. II. 15.  
πρὸς ἐλεγμόν] 'for reproof, confutation,' ἐλέγχαι τὰ ψευδῆ, Chrys., or better more generally, ἡμῶν τὸν παρανομοῦ βίον, Theod.; comp. Eph. v. 11. The reading ἐλεγχού [ed. I, 2, with

17 σύνη, ἵνα ἄρτιος ἦ τοῦ Θεοῦ ἀνθρωπος, πρὸς πᾶν ἔργον  
ἀγαθὸν ἐξηρτισμένος.

DEKL; most mss.; Chrys.] occurs several times in the LXX. e.g. Lev. xix. 17, Numb. v. 18, 2 Kings xix. 3, al.: but must now give way to ἀλεγύμων [ACFGN; 4 mss. (*Lachm.*, *Tisch.*).]

[directionem, emendationem]; παρακαλεῖ τοὺς παραρράπετντας ἐπανελθεῖν εἰς τὴν εὐθείαν ὁδόν, Theod. This word is a Ἀπ. λεγόμ. in N.T., but sufficiently common elsewhere, e. g. Philo, *Quod Deus Imm.* § 37, Vol. I. p. 299, ἐπανόρθωσις τοῦ βίου, Arrian, *Epicl.* III. 16, ἐπὶ παιδεῖα καὶ ἐπανορθώσει τοῦ βίου, Polyb. *Hist.* I. 35. 1, ἐπανόρθωσις τοῦ τῶν ἀνθρώπων βίου, comp. also III. 7. 4, v. 88. 3, xxvii. 6. 12, al. The prep. ἐπὶ is apparently not merely directive but intensive, implying restoration to a previous and better state, Plato, *Republ.* x. p. 604 D, ἐπανορθοῦν τὸ πεσόν τε καὶ νοσῆσαν; see Rost u. Palm, *Lex.* s. v. IV. C. 5, Vol. I. p. 1046. The distinction between ἐλεγμ. and ἐπαν. is thus not incorrectly stated by Grot., 'Ἐλέγχονται inverecundi, ἐπανορθοῦνται teneri, frasciles.'

giles.' παιδείαν κ.τ.λ.] 'discipline which is in righteousness,' not exactly 'quæ veram perfectamque justitiam affert,' Just., comp. Theoph., but 'which has its proper sphere of action in righteousness,'—in that which is conformable to the law of God. Conybeare, in translating the clause 'righteous discipline,' seems to regard ἐν as merely equiv. to the 'Beth essentia'; this however appears to be untenable; comp. Winer, *Gr.* § 29. 3. obs. p. 166. On the proper meaning of παιδεία ('disciplinary instruction,' a meaning which Theod., al., here unnecessarily obscure), see notes on *Eph.* vi. 4; and on δικαιοσύνη, see notes on *1 Tim.*

vi. 11. Thus to state the uses of Holy Scripture in the briefest way; it διδάσκει the ignorant, ἐλέγχει the evil and prejudiced, ἐπανορθοῖ the fallen and erring, and παιδεύει ἐν δικ. all men, esp. those that need bringing to fuller measures of perfection. For a good sermon on the sufficiency of Scripture see Beveridge, *Serm. LX.* Vol. III. p. 144 sq. (A.-C. Libr.).

17. ἄρτιος] ‘complete’ in all parts and proportions (‘in quo nihil sit multilum,’ Calv.), a ἀπαξ λεγόμ. in the N. T., explained more fully by the ἔξηρτισμένος which follows. A substantially correct definition is given by Greg. Nyss. in *Eccles.* v. Vol. I. p. 432, ἄρτιος πάντως ἐκείνος ἔστι, φ τελείως ὁ τῆς φύσεως συμπεπλήρωται λόγος: thus ἄρτιος is opposed to χωλὸς and κολοθός,—comp. Lucian, *Sacrif.* § 6, where he speaks of Vulcan as οὐκ ἄρτιος τῷ πόδε, and see Suicer, *Thesaur.* s. v. Vol. I. p. 515. It is not easy to state positively the distinction between τέλειος and ἄρτιος, as in practice the two words seem nearly to interchange meanings; e. g. comp. Philo, *de Plant. Noe*, § 29, Vol. I. p. 347, ἄρτιον καὶ ὀλόκληρον, with James i. 4, τέλειοι καὶ ὀλόκληροι: as a general rule ἄρτιος seems to point to perfection in regard of adaptation of parts (‘qui suam retinet compagem,’ Just.) and special aptitude for any given uses; τέλειος, like ‘perfectus’ (comp. Doederl. *Synon.* Vol. IV. 366), seems to imply a more general and absolute perfection; comp. Matth. v. 18.

Matth. v. 48.  
οὐ τοῦ Θεού ἄνθρωπος] ‘the man of God.’ The very general reference of the context seems to show clearly that here at least this is certainly not an official designation, ‘the servant of God,’ ‘the evangelist’ (Beng., De

I solemnly charge thee  
to be active and urgent,  
for evil teachers will  
abound. Discharge thy  
ministry: mine is well  
nigh done, and my re-  
ward is ready.

*Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ IV.*  
*καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος*  
*κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν*

Wette), but the Christian generally, ‘qui se Deo penitus devovit,’ Just.: see Philo, *de Nom. Mut.* § 3, Vol. I. p. 582, where ἀνθρ. Θεοῦ is used in a similar extended reference, and comp. notes on *1 Tim.* vi. 11. *πρὸς πᾶν κ.τ.λ.*] ‘fully furnished for, or (to preserve the paronomasia) made complete for, every good work.’ ἔξαρτ. (*πληροῦ, τελεῖσι*, Hesych.) is a δις λεγόμ. in the N. T.; see Acts xxi. 5, where however it is used somewhat differently, in reference appy. to the completion of a period of time; see Meyer *in loc.* It occurs in its present sense, Joseph. *Ant.* III. 2. 2, καλῶς ἔξηρτισμένους, comp. Lucian, *Ver. Hist.* I. 33, τᾶλλα ἔξήρτιστο. The compound καταρτίζω is of frequent occurrence. In accordance with the view taken of ὁ τοῦ Θεοῦ ἀνθρ., the words πᾶν ἔργ. ἀγ. must obviously be referred, not specially to the ἔργον εὐαγγελιστοῦ, ch. iv. 5 (De Wette), but to any good works generally; so Huth., Wiesing., and Leo.

CHAPTER IV. 1. *Διαμαρτύρομαι*] ‘I solemnly charge thee;’ see notes on *1 Tim.* v. 21. The words *οὐν ἐγώ*, inserted after *διαμ.* in *Rec.* [with D<sup>3</sup>K; —Syr.-Phil., Theod. omit ἐγώ, others οὐν], are rightly rejected by Griesb., Lachm., Tisch., as ‘injecta ob coherentiam,’ Mill, *Prolegom.* p. cxxix. The longer reading of *Rec.*, τοῦ Κυρ. ’Ι. X. (with D<sup>3</sup>EKL) for X. ’Ι., is equally untenable. *τοῦ μέλλοντος κ.τ.λ.*] ‘who shall hereafter judge the quick and dead.’ clearly those alive at His coming, and the dead, Chrys. 2 (comp. *1 Cor.* xv. 51, 52, *1 Thess.* iv. 16, 17), not ‘the spi-

ritually alive and dead,’ ἀμαρτωλούς λέγει καὶ δικαίους, Chrys. 1, Peile. The mention of the solemn account which *all* must render is not without emphasis in its application to Timothy; he had a weighty office intrusted to him, and of that His Lord εἰθύνας ἀπαιτήσει (Chrys.).

*καὶ τὴν ἐπιφάνειαν*] ‘and (I solemnly charge thee) by His manifestation.’ The reading κατὰ [Rec. with D<sup>3</sup>EKLΝ<sup>4</sup>; Goth., Syr. (both); Theod., al.] is here rightly rejected by Griesb., Lachm., Tisch., with ACD<sup>1</sup>FGN<sup>1</sup>; 17. 67\*\*; Clarom., Aug., Am., Harl., al., for the less easy *καὶ*. With this latter reading the most natural construction seems to be the connexion of τὴν ἐπιφ. with διαμαρτ. as the usual accus. in adjuration; comp. *Mark* v. 7, *Acts* xix. 13, *1 Thess.* v. 27. As the foregoing ἐνώπιον could not be joined with ἐπιφ. κ.τ.λ., the nouns naturally pass into the accusative; so *Vulg.*, Clarom., ‘per adventum ejus,’ comp. *1 Cor.* xv. 31. De Wette regards τὴν ἐπιφ. as the accus. objecti, e.g. *Deut.* iv. 26, διαμ. ὑμᾶν...τὸν τε οὐρανὸν καὶ τὴν γῆν; this seems undesirable, as it involves a change of meaning of the verb in the two clauses.

*καὶ τὴν βασ. αὐτοῦ*] ‘and by His kingdom;’ no ἐν διὰ δοῦν, ‘the revelation of His kingdom’ (Syr., Beng.), nor an expression practically equivalent to τὴν ἐπιφ. αὐτ. (Calv.), but introductory of a second subject of thought,—‘and by His kingdom’ (observe the rhetorical repetition of αὐτοῦ), that kingdom (*regnum gloriæ*) which succeeding the ‘modificated eternity’ of His mediatorial kingdom (*regnum gratiæ*) is to commence at

2 ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἐλεγξον, ἐπιτίμησον,

His *ἐπιφάνειαν*, and to know neither end nor modification; see Pearson, *Creed*, Art. VI. Vol. I. p. 335 (ed. Burt.).

2. **κήρυξον**] ‘proclaim,’ ‘preach.’ ‘Notanda est diligenter illatio, quā apte Scripturam (ch. iii. 16) cum prædicatione connectit,’ Calv. The solemn charge is not succeeded as in 1 Tim. v. 21 by *ἴνα* with the subj., nor by the inf. as in 2 Tim. ii. 14, but with unconnected yet emphatic aorists; compare the very similar instance in 1 Thess. v. 14. Examples of such asyndeta are, as might be expected, not uncommon in a style so forcible and sententious as that of St Paul; see the list in Winer, *Gr.* § 60. 1, p. 475. The aor. is here used rather than the present (1 Thess. l. c.), as being more suitable to the vivid nature of the address; comp. Winer, *Gr.* § 60. 2, p. 476. The distinction in the N.T. between the imper. aor. and pres. can usually be satisfactorily explained, but it must not be forgotten that even in classical authors the change of tense seems often due to the ‘*Iubitus aut affectus loquentis*,’ see Schömann, *Iseus*, p. 235.

**ἐπίστηθι]** ‘be attentive,’ ‘be ready,’

**ἵλασθαι** **λοῦσθαι** [et sta in diligentia] Syr. This, on the whole, seems the simplest translation of *ἐπίστημαι*: while it scarcely amounts quite to ‘*instare*,’ Vulg., it is certainly stronger than *ἐπίμενε*, 1 Tim. iv. 16, and appears to mark an attitude of prompt attention that may at any moment pass into action; comp. Demosth. *Phil.* II. 70 (cited by De W.), *ἐγρήγορεν*, *ἐφέστηκεν*, Polyb. *Hist.* I. 83. 2, *ἐπιστὰς δὲ...μεγάλην ἐποιεῖτο σπουδὴν*. It naturally points to the preceding **κήρυξον** (comp. Theod.),

which it slightly strengthens and expands; ‘preach the word, and be alive to the importance of the duty, ever ready to perform it, in season and out of season;’ so in effect Theoph., *μετὰ ἐπιμοῆς καὶ ἐπιστολας λαλησον*, except that the *action*, rather than the *readiness to action*, is made somewhat too prominent. De Wette and Huth. (after Bretsch. *Lex.*) retain the semi-local use ‘*accede ad cœtus Christianos*,’ a meaning lexically tenable (see exx. in Schweigh. *Lex.* *Polyb.* s.v. p. 211), but involving an ellipsis which St Paul would hardly have made, when *τοῖς ἀδελφοῖς κ.τ.λ.* could so easily have been supplied: see Leo in loc.

**εὐκαίρως ἀκαίρως**] ‘in season, out of season;’ an oxymoron, made still more emphatic by the omission of the copula; comp. ‘*nolens volens, ultrō citro*,’ &c., Winer, *Gr.* § 58. 7, p. 461. De Wette cites, as from Wetst., Nicetas Choniates (a Byzantine historian), *εὐκαίρως ἀκαίρως ἐπιπλήττειν*, but the citation is due to Bengel. The Greek commentators principally refer the *εὐκαίρια* and *ἀκαίρια* to Timothy, *μή καιρὸν ἔχε ώρισμένον*, *δεῖ σοι καιρὸς ξεστω*, Chrys.; Calv., Beng., and others to both Timothy and his hearers. The context seems to show that the latter (comp. ver. 3) are principally, if not entirely, in the Apostle’s thoughts, and that the adverbs will be referred most naturally to them alone; comp. August. *Serm. XLVI. 14* [vii.], ‘*Quibus opportune, quibus importune? Opportune utique volentibus, importune nolentibus.*’ **Ἐλεγξον**] ‘reprove,’ ‘convict them of their want of holiness and truth;’ comp. ch. iii. 16, *πρὸς ἐλεγμόν*: the stronger term *ἐπιτίμησον* (-σαι, Jude 9), ‘rebuke as

*παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. ἔσται γὰρ 3 καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἴδιας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν*

blameworthy,' suitably follows. There is *some* parallelism between the verbs here and the nouns in ch. iii. 16, but it is not by any means exact; *ἐπιτίμησον* cannot tally with *παθέσθωσις*, nor indeed *παρακάλ.* with *παθέσθω* (Leo), if the usual force of the latter word be retained. The change of order in FGN<sup>1</sup>; al.; Vulg., Clarom., Copt., Goth., al., ἔλεγξ. *παρακ.*, *ἐπιτ.*, seems due to a desire to preserve a kind of climax.

**ἐν πάσῃ κ.τ.λ.]** 'in all long-suffering and teaching,' 'in every exhibition of long-suffering and every method of teaching;' clause appended not merely to *παρακάλ.* (Huth.), but, as in *Lachm.*, *Tischl.* (so also Chrys.), to the three preceding verbs, to each one of which, especially the first (Chrys., Calv.), it prescribes suitable restrictions. The *extensive* rather than the *intensive* (Chrys.?) force of *πᾶς* may be clearly seen in this combination; it gives to both abstract nouns, esp. to the former, a concrete application, see notes on *Eph.* i. 8. There is thus no reason for supposing an *Εν διὰ δυοῖν* (Grot.), or for tampering with the normal meaning of *διδαχή*, scil. 'teaching,'—not 'studium docendi,' Heinr., Flatt, 'readiness to teach,' Peile. It may be remarked that *διδαχή* is only used twice in the Past. Epp., here and Tit. i. 9, while *διδασκαλία* occurs no less than fifteen times. As a very general rule, *διδαχή* (teaching) seems to point more to the *act*, *κιδασκαλία* (doctrine) more to the *substance* or *result* of teaching; comp. e.g. Thucyd. iv. 126, where *διδαχή* is joined with a verbal in *-σις*, *παρακέλευσις*. This distinction however cannot be pressed in the N.T., for comp. 1 Cor. xiv. 26, and observe

that all the other writers in the N.T. (except James, Peter, Jude, who use neither) use only *διδαχή*; Matth. xv. 9 and Mark vii. 7 are quotations. It is just possible that the more frequent use of *διδασκαλία* in these Epp. may point to their later date of composition, when Christian doctrine was assuming a more distinct form; but we must be wary in such assertions, as in St Paul's other Epp. (we do not include Heb.) *διδαχή* and *διδασκ.* occur exactly an equal number of times.

**3. ἔσται γὰρ καιρός]** 'For there shall be a time:' argument drawn from the future to urge diligence in the present; *πρὶν η̄ ἐκτραχηλισθῆναι, προκατάλαβε πάντας αὐτούς*, Chrys. It is singular that Beng. should force *ἔσται* to mean 'erit et jam est,' as the allusion to the future is distinctly similar to that in ch. ii. 16, 17, iii. 1, 1 Tim. iv. 1. On *ὑγιαινούσα διδασκ.*, see notes on 1 Tim. i. 10.

**οὐκ ἀνέφονται]** 'they will not endure, put up with;' 'sordet illis doctrina vera quia eorum cupiditatibus adversatur,' Leo. 'Ανέχομαι occurs 10 times in St Paul's Epp. and 5 times with persons expressed: comp. however 2 Thess. i. 4, *ταῖς θλιψεσιν αἱς ἀνέχεσθε*. In the following words observe the force of *ἴδιας*; their *selfish lusts* (surely not 'inclinations,' Conyb.) are what they especially follow in the choice of teachers.

**ἐπισωρεύσουσιν]** 'they will heap up,' 'will gather round them a rabble, a συρφετός, of teachers;' *τὸ διδακτικὸν πλῆθος τῶν διδασκάλων διὰ τοῦ σωρεύσοντος ἔδηλωσε*, Chrys. The compound form (*ἐπι*='hinzu'; addition, aggregation,

4 διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους  
5 ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον,

Rost u. Palm, *Lxx. s.v. ἐπί*, c. 4) only occurs here and Cant. ii. 4 (*Symm.*); the simple in ch. iii. 6, Rom. xii. 20, and in the LXX.

*κνηθόμενοι τὴν ἀκοήν]* ‘having itching ears,’ Auth., ‘prurientes auribus,’ Vulg., sim. Clarom.,—both excellent translations; ‘metaphora desumpta a scabiosis quibus cutis prurit adeo ut scalpendi libidine ardeant,’ Suicer, *Thesaur.* s. v.: this itch for novelty the false teachers gratified; comp. Philo, *Quod Det. Pot.* § 21, Vol. I. p. 205 (ed. Mang.), ἀποκνιάσουσι γοῦν [οἱ σοφισταῖ] ἡμῶν τὰ ὥτα. *Κνήθω* (connected with *κνάω*, Lobeck, *Phryn.* p. 254) in the active is ‘to scratch,’ in the middle ‘to scratch oneself’ (Arist. *Hist. An.* ix. 1), in the pass. ‘to be scratched or tickled,’ and thence (as appy. here) ‘prurire’ in a tropical sense, ξητεῖν τὸ ἀκοῦσαι καθ’ ἡδονήν, Hesych., *τέρποντας τὴν ἀκοὴν ἐπιξητοῦντες*, Chrys. In the present passage Theod. and Theoph. (not Chrys., as De W. asserts), and so too, it would seem, Goth., al.,—unless they read *κνηθόντας*,—take *κνηθόμενοι*: this does not seem so forcible; the Apostle does not appear to desire merely to notice the fact that they were having their ears tickled, but to mark the uneasy feeling that always was seeking to be gratified. A word of similar meaning, *γαργαλίζω*, is found occasionally in similar applications; comp. Lucian, *de Calumn.* 21, cited by Wetst. *in loc.* On the accus. *ἀκοήν*, see notes on *1 Tim.* vi. 5.

4. *καὶ ἀπὸ κ.τ.λ.*] ‘and they will turn away their ears from the truth.’ The result is a complete turning away from every doctrine of Christian truth;

ὅρᾶς δτι οὐχ ὡς ἀγνοοῦντες σφάλλονται ἀλλ’ ἔκοντες, Theoph. On the μῆθοι compare notes on *1 Tim.* i. 4; it must be observed however that as the reference is future their nature cannot be specifically defined; still, as throughout these Epp. the errors of the future seem represented only as exaggerations and expansions of the present, the allusion is probably substantially the same. The use of the article (as in Tit. i. 14) is thus also more intelligible.

*ἐκτραπήσονται]* ‘will turn themselves aside,’ pass. with appy. a middle force, as in *1 Tim.* i. 6, v. 15; see Winer, *Gr.* § 39. 2, p. 233, Krieger, *Sprachl.* § 52. 6, p. 361 sq., and the exx. in notes on *1 Tim.* i. 6.

5. *σὺ δέ]* ‘But do thou,’ in marked contrast to the false teachers; comp. ch. iii. 10.

*νῆφε ἐν πᾶσιν]* ‘be sober in all things,’ ‘sobrius esto,’ Clarom., Goth., not ‘be watchful,’ Syr., Vulg. Νήφειν is connected with γρηγορεῖν in *1 Thess.* v. 6, *1 Pet.* v. 8, but is by no means synonymous with it (Huth.); both here and in all other passages in the N. T. it implies ‘sobriety’ literal or metaphorical; comp. notes on *1 Tim.* iii. 2. Theod. here, and the Greek expositors on other passages, all seem to refer it to ‘wakefulness,’ appy. of an intensive nature, ἐπίτασις ἐγρηγόρσεως τὸ νήφειν, ΟEcum. on *1 Thess.* l.c., νῆφειν καὶ διεγηγέρθαι, ib. *in loc.*, and there are a few passages in later writers (e.g. Polyb. *Hist.* xvi. 21. 4, ἐπιστάσεως καὶ νήψεως) which seem to favour such a meaning; still, in the present case, and in the N.T. generally, there seem to be no sufficient grounds for departing from the regular use and

᾽έργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον. Ἐγὼ γὰρ ἥδη σπένδομαι, καὶ ὁ καιρὸς 6

applications of the word. The derivation is doubtful, but it does not seem improbable that the idea of *drinking* is involved in the root. Benfey (*Wurzellex.* Vol. II. p. 74) derives it from *νη* and *ἔφ*, compared with Sanscr. *ap*, ‘water;’ comp. *eb-rius*.

**κακοπάθησον]** ‘suffer afflictions;’ aor. imp. following the pres. imp., possibly with some degree of emphasis; see notes on ver. 2, and on I Tim. vi. 12. **εὐαγγελιστοῦ** ‘of an evangelist:’ the *εὐαγγελισταί* did not form a special and separate class, but were generally preachers of the Gospel in different countries, subordinates and missionaries of the Apostles; comp. Euseb. *Hist.* III. 37, *ἀπόδημας στελλόμενοι ἔργον ἐπετέλουν εὐαγγελιστῶν*, and see Suicer, *Thesaur.* s. v. Vol. I. p. 1234, and notes on *Eph.* iv. 11. This was the work to which Timothy was called when he journeyed with St Paul (Acts xvi. 3); the same duties, as far as concerned preaching the Gospel to all within the province of his ministration, still were to be performed. The sphere was only more circumscribed, but there would be many occasions on journeys, &c., ver. 9, when Timothy could resume the functions of an *εὐαγγελιστής* in their fullest sense; comp. Taylor, *Episcopacy*, § 14, Hofmann, *Schriftb.* Vol. II. 2, p. 250. The term *ἔργον* has probably an allusion to the laborious nature of the duties; see notes on ch. ii. 15, and comp. exx. in Raphel, *Obs.* Vol. II. p. 622. **τὴν διακονίαν σου πληρόφ.**] ‘fully perform thy ministry;’ ‘ministerium tuum imple,’ Vulg., Clarom.; *πληροφ.* *τουτέστι πλήρωσον*, Chrys. Beza translates *πληρόφ.* somewhat artificially ‘ministerii tui plenam fidem facito,’ i.e. ‘veris argumentis comproba;’ this is unne-

cessary, it is here nearly synonymous with, though perhaps a little stronger than *πλήρωσον*,  [absolve, adimple] Syr., ‘usfullei,’ Goth.; comp. *τὴν διακονίαν πληροῦν*, Acts xii. 25, Col. iv. 17, see Suicer, *Thesaur.* s. v. Vol. II. p. 753. It appy. differs only from the simple form in being a *little* more intensive in meaning.

6. **Ἐγὼ γάρ]** ‘For I,’ *ἐγώ*, with emphasis in reference to the preceding *σύ*. The force of *γάρ* is differently explained; it does not enforce the exhortation by showing Timothy that he must soon rely on himself alone (‘jam tempus est ut...natare incipias sine cortice,’ Calv.), nor urge him to imitation, comp. ver. 7 (Heinr.), but, as the concluding words of ver. 5 seem to suggest, urges him to additional zeal on account of the Apostle’s departure; ‘tuum est pergere quo cœpi,’ Leo. On the different modes of explaining the connexion, see Alf. on ver. 5 sq.

**ἥδη σπένδομαι]** ‘am already being poured out (as a drink-offering);’ his present sufferings form the commencement of the ‘libatio;’ not ‘am now ready to be offered,’ Auth., which slightly infringes on the exact force of *ἥδη* and *σπένδω*. The particle *ἥδη* is not simply equivalent to *νῦν*, but in its primary use appears rather to denote what is ‘near to the here’ (comp. Herod. III. 5, *ἀπὸ ταύτης ἥδη Αἴγυπτος*), and thence by an intelligible transition ‘what is near to the now,’ calling attention to what is taking place ‘on the spot’ and ‘at the moment,’ e.g. Aristoph. *Ran.* 527, *οὐ τάχι, ἀλλ’ ἥδη ποιῶ*; see esp. Rost u. Palm, *Lex.* s. v. 6, where this particle is well discussed. Klotz (*Devar.* Vol. II. p. 598) is thus far right in not re-

7 τῆς ἀναλύσεως μου ἐφέστηκεν. τὸν καλὸν ἀγῶνα

6. ἀναλύσεως μου] So *Lachm.* with ACFGN; 5 mss.; Euseb., Ath.; and appy. rightly. The reading of ed. 1, 2, ἐμῆς ἀναλ., with DEKL; most mss.; Chr., Theod. (*Tisch.*), is fairly supported, but by critical authority inferior to that in favour of the text.

7. καλὸν ἀγῶνα] So *Lachm.* with ACFGN; 2 mss.; Ath., Chrys. The reading of ed. 1, 2, ἀγ. τὸν καλόν, with DEKL; most mss.; Orig., Euseb. (*Tisch.*), is apparently now to be withdrawn in favour of the text, the chief authorities being divided exactly as in the previous verse.

ferring ὥδη originally to time, but his derivation from ὥδη, ‘novi,’ is as hopeless as that of Hartung (*Partik.* Vol. I. p. 223), who refers the δὴ to the Sanscr. *dina*, ‘a day,’ and makes the particle originally temporal; comp. Donalds. *Cratyl.* § 201. Σπένδομαι, ‘delibor,’ Vulg. (not middle ‘sanguinem meum libo,’ Wahl, and certainly not ‘aspergor vino,’ sc. ‘præparor ad mortem,’ Grot.), is not synon. with

θύομαι, **بِلْ حَضْدَه** [jugular, sa-  
crifcor] Syr., but points to the drink-offering of wine which among the Jews accompanied the sacrifice (Numb. xv. 5, xxviii. 7), and was poured περὶ τὸν βωμὸν (Joseph. *Antiq.* III. 9. 4, comp. Ecclus. l. 15), while among the heathen it was commonly poured upon the burning victims (Smith, *Dict. Antiq.* Art. ‘Sacrificium’). See the very similar passage Phil. ii. 17, in which however there is no reason to refer the allusion to this latter Gentile practice, as Jahn, *Antiq.* § 378, and appy. Suicer, *Thesaur.* s.v.; see Meyer *in loc.* Chrys. urges the use of σπένδ. not θύομαι, because τῆς μὲν θυσίας οὐ τὸ πᾶν ἀναφέρεται τῷ Θεῷ, τῆς δὲ σπονδῆς τὸ δλον: the allusion seems rather to the Apostle’s anticipated bloody death; see Waterl. *Distinct.* of *Sacr.* § 10, Vol. V. p. 264. ἀναλύσεως] ‘departure;’ not ‘resolutionis,’ Vulg., **بِلْ دَسْلَه** [ut dissolvar] Syr., comp. Goth. ‘disvissáis,’ but ‘discessus e

vitā,’ Loesner, ἀπὸ τὸν παρόντα εἰς ἅλλον κέσμον, Coray (Romaic); comp. Phil. i. 23, ἐπιθυμίαν ἔχων εἰς τὸ ἀνάλησαι. There is no reason whatever for adopting the explanation of Elsner (*Obs.* Vol. II. p. 317) who refers ἀναλ. to ‘discessus e convivio,’ comp. Luke xii. 36, and σπένδομ. to the libations of the parting guests: the term is perfectly general, comp. Philo, *Flac.* § 21, Vol. II. p. 544 (ed. Mang.), τὴν ἐκ τοῦ βίου τελευτανάναλνσιν, *ib.* § 13, p. 534, Joseph. *Antiq.* XIX. 4. 1, Clem. Rom. I. 44; see also Deyling, *Obs.* Vol. II. No. 46, p. 540, who has commented upon the whole of this and the following verses with his usual ponderous learning. His interpr. of σπένδ, scil. θυσάζομαι, is however incorrect.

ἐφέστηκεν] ‘is at hand,’ Auth.; surely not ‘hath been nigh at hand,’ Hamm., nor ‘ist vorhanden,’ Luther, comp. Goth. ‘atīst’ [adest], but ‘stands by’ (Acts xxii. 20), ‘is all but here,’ ‘steht nähe bevor,’ Huther; comp. Acts xxviii. 2, and notes on ver. 2.

7. τὸν καλὸν ἀγῶνα] ‘the good strife,’ scil. πλοτεως; see 1 Tim. vi. 12. The metaphor itself is thus nobly expanded by Chrys.; οὐδὲν τούτου βέλτιον τοῦ ἀγῶνος οὐ λαμβάνει τέλος ὁ στέφανος οὗτος: οὗτος οὐκ ἀπὸ κοτίων ἐστιν, οὐκ ἔχει ἀνθρώπου ἀγωνισθέντην, οὐκ ἔχει ἀνθρώπους θεατάς: ἀπὸ ἀγγέλων σύγκειται τὸ θέατρον. How amply does this great expositor repay perusal. If the reading of Rec., τὸν ἀγῶνα τὸν καλόν (comp. critical note), be retained,

ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν 8

then the repetition of the article with the epithet must be regarded as giving special force and emphasis; οὗτος ὁ ἀγῶν καλός; ναῦ, φησιν· ὑπὲρ γάρ Χρ. γιγνεται, Chrys.: comp. Green, *Gramm.* p. 165.

**τὴνίσματι**] ‘I have striven;’ the full force of the perfect is here very distinctly apparent; the struggle itself was now all but over, little more than the effects were remaining; ‘notat actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat,’ Poppe, *de emend. Matth. Gr.* p. 6: his character and claim to the crown were now fully established, see Green, *Gramm.* p. 23. **τὸν δρόμον τετέλει.**] The more general metaphor taken from the games here passes into the more specific one of the course; πῶς δὲ τετέλεκε τὸν δρόμον; τὴν οἰκουμένην ἀπασαν περιῆλθεν, Chrys.; ‘finivi cursum non tam vitæ quam muneris,’ Leo. See esp. Acts xx. 24, where the Apostle expresses his resolution to do what now he is able to speak of as done, sc. τελειώσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ.

**τὴν πίστιν τετήρηκα**] ‘I have kept the faith,’ the faith entrusted to me I have kept as a sacred and inviolable deposit; comp. 2 Tim. i. 14. *Piσtis* is not ‘fidelity’ (Kypke, *Obs.* Vol. II. p. 375, Raphel, *Annot.* Vol. II. p. 623), but ‘faith,’ in its usual and proper sense; ‘res bis per metaphoram expressa nunc tertio loco exprimitur propriæ,’ Beng. In this noble passage, so calculated to cheer the sorrowing heart of Timothy (Chrys.), yea, so full of inutterable consolation to every thoughtful Christian, Chrysostom confesses to have long felt a difficulty (*ἀπορῶν διετέλουν*); and even still De

Wette finds in it only a contrast to the Apostle’s usual humility (1 Cor. iv. 3 sq.), and but a doubtful adaptation of Phil. iii. 12 sq. It is true that in both passages the same metaphor is used; but the circumstances and application are wholly different; in the one case it is the trembling anxiety of the watchful, labouring, minister, in the other, it is the blessed assurance vouchsafed to the toilworn, dying, servant of the Lord; see esp. Waterl. *Serm. xxv.* Vol. v. p. 679, Hammond, *Pract. Catech.* I. 3, p. 41 (A.-C. Libr.), also Neander, *Planting,* Vol. I. p. 346 (Bohn).

8. **λοιπὸν** is not for τοῦ λοιποῦ or τὸ λοιπόν, as any reference, whether to a period in the future, or to duration in the future (see notes on Gal. vi. 17), would not accord with the present passage; nor can it be for ἥδη, which, if admissible in later writers (Schaefer, *Lougin.* p. 400, cited by De W.), is not demonstrable in St Paul’s Epp. The context seems to show that it is in its most literal meaning, ‘quod reliquum est’ (Beza), sufficiently preserved in translation by the Syr.

**ἵστορι** [a nunc] ‘henceforth,’ Auth. This adverbial adjective is very frequently used in Polybius; often, as here, at the beginning of sentences, e. g. *Hist.* II. 68. 9, IV. 32. 5, X. 45. 2, but usually in the sense ‘proinde igitur,’ and answering to our ‘further,’ ‘furthermore;’ a more distinctly temporal use occurs *Hist.* I. 12. 4, where it is carried on by τὸ δὲ τελευταῖον.

**ἀπόκειται** [*is reserved*, ‘reposita est,’ Vulg., Clarom. The verb *ἀποκεῖσθαι* is applied both to future rewards, as here and Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμ.

ἀποδώσει μοι ὁ Κύριος ἐν ἑκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπητοῖσιν τὴν ἐπιφάνειαν αὐτοῦ.

ὑμᾶν ἐν τοῖς οὐρανοῖς (comp. Matth. vi. 20, xix. 21), and to future *punishments* (Plato, *Locr.* p. 104 D), and in fact to anything which is set aside, as it were, as a treasure, for future uses and applications; comp. Philo, *Quod Det. Pot.* § 34, Vol. I. p. 216 (ed. Mang.), *καθάπερ τὰ ἀποκειμένα ἐν σκότῳ κέκρυπται*, comp. Kypke, *Obs.* Vol. II. p. 320.

δὲ τῆς δικαιοσύνης στέφ.] ‘the crown of righteousness;’ resumption of the former metaphor. The genitival relation is not perfectly clear, owing to the different meanings which δικαιοσύνη may receive. As this subst. appears in all cases in these Epistles to have not a *dogmatical*, but a *practical* reference (see notes on 1 Tim. vi. 11), sc. τὴν καθόλου ἀρετήν, Chrysa., the gen. will most naturally be *objecti*, ‘the crown for which (so to speak) δικαιοσύνη has a claim,’ βραβεῖον διδόμενον εἰς τὴν δικαιοσύνην, Coray (Romaic), and is in fact a sort of (proleptic) gen. *possessivus*; comp. Krüger, *Sprachl.* § 47. 7. 6 sq. Huther and Leo, with less probability, make it the gen. of *apposition*, comparing James i. 12, 1 Pet. v. 4, Rev. ii. 10, where however ξωὴ and δέξα are not strictly analogous to the present use of δικαιοσύνη. ἀποδώσει] ‘will give,’ ‘reddet,’ Vulg. In this compound the ἀπὸ does not necessarily convey any sense of *due* (ώσαντι τινα διελήνει καὶ χρέος, Theoph.), though such a meaning can be grammatically sustained, and confirmed by occasional exx.; comp. Winer, *de Verb.* Comp. IV. p. 13. Here, and for the most part elsewhere, the preposition only seems to allude to the reward as having been laid up, and being taken, so to say, out of some reserved trea-

sures; ‘ibi hujus verbi sedes propria est, ubi quid de aliquā copiā das,’ Winer, p. 12; comp. in a contrary sense, Rom. ii. 6, and see notes on Gal. iv. 5. ἐν ἑκείνῃ τῇ ἡμέρᾳ] ‘in that day,’ scil. of final retribution. The expression ἑκείνῃ ἡ ἡμέρα is used three times in this Epistle (ch. i. 12, 18), and once in 2 Thess. (i. 10), the context there referring more especially to the coming of the Lord; see Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 243. The following words, ὁ δίκαιος κριτής, stand in apposition to ὁ Κύριος with great weight and emphasis: how this declaration of God’s justice is out of harmony with St Paul’s views of grace (De W.) it is difficult to conceive. The Apostle, as Huther well observes, uses the δικαία κρίσις τοῦ Θεοῦ not only as a ground of warning, but even of consolation; see 2 Thess i. 5.

τοῖς ἡγαπηκόσιν κ. τ. λ.] ‘who have loved (and do love) His appearing,’ scil. His second ἐπιφάνεια: not His first coming in the flesh (ch. i. 10), nor the first and second (Beng.), but, as the context requires, only the latter. The perf. is not here ‘in the sense of a present,’ Huther; it is only thus far present that it points to the persistence of the feeling; it was a love ἐν ἀφθαρσίᾳ (Eph. vi. 24, and see notes), that beginning in the past was alike present and enduring; comp. Green, *Gramm.* p. 319. There is thus no need to give to ἀγαπᾶν the sense of ‘longing for’ (Beza, Wiesing.); it is simply ‘diligere,’ and implies a combined feeling of reverence and love, ‘ineat notio admirandi et colendi,’ Tittm. *Synon.* I. p. 55; see also Trench, *Synon.* § 12. In a practical point of view, the remark of Calv. is gravely

Come to me; all except Luke are absent on missions. Beware of Alexander. At my defence my friends deserted me, but the Lord stood by me.

suggestive; ‘e fidelium numero excludit quibus formidabilis est Christi adventus:’ thus then we may truly say with Leo, ‘habemus hic lapidem Lydium, quo examinemus corda nostra.’

9. *Σπούδασον*] ‘Earnestly endeavour,’ ‘Do thy best,’ ΥΔΩΔΙ [curæ sit] Syr.; comp. ver. 21, Tit. iii. 12. There is scarcely a pleonasm in the expression *σπούδασον...ταχέως* (Winer, Gr. § 65. 1, p. 531), as *σπούδάζειν* involves more the idea of earnest and diligent endeavour than that of mere haste (*σπεύδειν*), though the latter meaning is also sometimes found, c.g. Aristoph. *Thesm.* 572, ἐσπούδακνία προστρέχει, al.: thus then, as a general rule, ‘*σπεύδειν* est festinare (de tempore), *σπούδάζειν* properare, i.e. festinanter et sedulo aliiquid facere,’ Tittm. *Synon.* I. p. 190. According to Pott, *Etym. Forsch.* Vol. I. p. 239, the fundamental idea of both verbs is ‘premere,’ ‘pressare.’ On the strengthened vowel (*guna*), see Donalds. *Cratyl.* § 223.

*ταχέως*] More fully explained in ver. 21, *πρὸς χειμῶνος*. It is singular that so intelligent a commentator as De W. should represent this invitation as the main object of the letter (*Einleit.* § 3); surely the solemn and prophetic warnings of the previous chapters cannot be merely ‘obiter dicta.’

10. *Δημᾶς*] Mentioned with St Luke (Col. iv. 14) as sending salutations to the Colossians, and with the same evangelist and others as a *συνεργός* (Philem. 24). Mournful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter

*Σπούδασον ἐλθεῖν πρὸς με ταχέως.* 9  
*Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας 10*  
*τὸν νῦν αἰώνα, καὶ ἐπορεύθη εἰς Θεσσα-*

apostasy (Epiph. *Hær.* 41. 6); he left the Apostle in his trials and sufferings (*ἐγκατέλιπεν*) because he loved safety and ease and the fleeting pleasures of this world (*τὸν νῦν αἰώνα*), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings, of the nearly desolate Apostle; *τῆς ἀνέσεως ἐρασθεῖς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλοῦ, μᾶλλον εἴλετο οἴκοι τρυφᾶν ή μετ' ἔμοι ταλαιπωρεῖσθαι καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους,* Chrys.; see Mosheim, *de Reb. Christ.* § 60, p. 174, and comp. Taylor, *Duct. Dub.* I. 2. 5. 19, who however makes the singular mistake of asserting (from Col. and Philem.) that Demas returned to his duty. The name is probably a shortened form of Demetrius; comp. Winer, *RWB.* s. v. Vol. I. p. 264.

*ἐγκατέλιπεν*] ‘forsook,’ ‘derelequit,’ Vulg. (codd.), Clarom. The compound form seems here to imply leaving behind in his troubles and dangers; comp. ver. 16, 2 Cor. iv. 9, and esp. Plato, *Symp.* p. 179 A, *ἐγκαταλιπεῖν...* ή μὴ βοηθήσαι κινδυνεύοντι. This meaning however must not always be pressed, as there are several instances, esp. in later Greek, in which *ἐγκαταλιπεῖν* seems scarcely different from *kataλ.*; see Ellendt on Arrian, *Alex.* I. 20. 6, p. 100. The reading *ἐγκατάλειπεν* is adopted by Tisch. (ed. 7) with ACD<sup>2</sup> D<sup>3</sup>EFGL,—strong uncial authority. The itacism (*ei* for *i*, &c.) however that is found even in the very best MSS. renders it doubtful whether the same tense is not intended, whichever reading be adopted: see ver. 13, 16, 20, Tit. i. 5; and Tisch. *Prolegom.* p. xxxvii. (ed. 7).

*ἀγαπήσας*] ‘having loved,’ sc. ‘be-

λονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·  
II Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε

II. *ἄγε]* So CDEFGKLN; most mss.; Chrys., al. (*Griesb.*, *Scholz*, *Lachm.* ed. maj., *Wordsw.*, *Huther*, and appy. *Wiesing*). The aor. *ἄγαγε* is adopted by *Tisch.* (ed. 1, 2, 7) on the authority of A; some mss.; *Theod.*, *Dam.* (*Lachm.* ed. stereot., *Af.*). It would seem however that this is insufficient authority for the change, and that *Lachm.* was right in the alteration adopted in his larger edition.

*cause he loved.'* apparently rather a causal (comp. Donalds. *Gr.* § 616) than a temporal use of the participle; his love of the world was the cause of his leaving. There is apparently a contrast between this clause and *ἢ γαπῆκσιν τὴν ἐπιφ.*, ver. 8; 'luctuosum antitheton,' Beng. on ver. 8.

*τὸν νῦν αἰώνα]* 'the present world,' 'the present (evil) course of things.' On the meaning of *αἰών*, see notes on *Eph.* ii. 2. Beside the regular temporal meaning [Syr. ܒܻܺ ܻܻܻܻ]

which is always more or less apparent in the word, an ethical meaning (as here) may often be traced; see Reuss, *Theol. Chrét.* IV. 20, Vol. II. p. 228. *Θεσσαλονίκην]* Perhaps his home; ἐλέτῳ οἴκοι τρυφᾶν, Chrys. For an account of this wealthy city, see notes on I *Thess.* i. 1. *Κρήσκης]*

Of Crescens nothing is known; the accounts of his having been a preacher in Galatia (*Const. Apost.* VII. 46, Vol. I. p. 385, ed. Cot.) or in Gaul (Epiph.), and having founded the church of Vienne, are mere legendary glosses on this passage. The reading *Γαλλαῖαν* [CN; 5 mss.; Amit.<sup>1</sup>, *Æth.-Rom.*; Euseb., *Theod.-Mops.*, *Epiphan.*, *Hier.*] is probably due to these current traditions.

*Δαλματίαν]* A part of Illyria on the eastern coast of the Adriatic, lying south-east of Liburnia, and mainly bounded by the Bebii Montes on the north and the river Drinu to the east: the principal cities

were Salona on the coast, and Narona a little inland; comp. Plin. *Hist. Nat.* III. 26, Cellarius, *Notit. Lib.* II. 8, Vol. I. p. 614, and Forbiger, *Alt. Geogr.* § 121, Vol. III. p. 838.

II. *Λουκᾶς]* Comp. Col. iv. 14, *Philem.* 24; the evangelist accompanied St Paul on his second missionary journey (Acts xvi. 10), again, in his third journey, goes with him to Asia (ch. xx. 6) and Jerusalem (ch. xxi. 15), and is with him during his captivity at Cæsarea (ch. xxiv. 23 compared with ch. xxvii. 1) and his first captivity at Rome (ch. xxviii. 16). Of the later history of St Luke nothing certain is known; according to Epiphanius (*Hær.* LI. 11), he is said to have preached principally in Gaul; see Winer, *RWB.* s. v. Vol. II. p. 35, and comp. the modern continuation of the *Acta Sanct.* (Octr. 18), Vol. VIII. p. 295 sq. The name is probably a contraction of *Λουκανίς*, and is said to indicate that he was either a slave or a 'libertus'; see Lobeck's article on substantives in -ᾶς, in Wolf, *Analecta Lit.* Vol. II. p. 47 sq.

*Μάρκον]* The Evangelist St Mark was converted appy. by St Peter (I Pet. v. 13); he however accompanied St Paul and his *ἀνεψιδες* St Barnabas (Col. iv. 10) on their first missionary journey (Acts xii. 25), but departed from them (ch. xv. 38) and was the cause of the dissension between the Apostle and St Barnabas (ver. 39). He was again with St Paul (Col. iv. 10), and

μετὰ σεαυτοῦ ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.  
Τύχικον δὲ ἀπέστειλα εἰς Ἐφεσον. Τὸν φελόνην <sup>12</sup>  
<sub>13</sub>

lastly is here invited to return to him, having been a short time previously (if we adopt A.D. 65–67 as the probable date of 1 Pet.) with St Peter (1 Pet. v. 13). Of his after history nothing certain is known; the most current tradition assigns his latest labours to Egypt and Alexandria, Epiph. *Hær.* li.; comp. *Acta Sanct.* (April 25) Vol. III. p. 351. **ἀναλαβών**] ‘having taken (to thee);’ in the present use of this compound the primary local force of *ἀνα* (more clearly seen Eph. vi. 13, 16) is somewhat obscured (comp. *ἀναδίδωναι*), though still not to be wholly passed over; Timothy was to take to himself as a companion the evangelist; see Winer, *de Verb. Comp.* Fasc. III. p. 1, who very clearly defines the two uses of this prep. in composition, (a) the usual physical sense; (b) the derivative sense, involving the ideas of *return* or *repetition*.

**εὐχρηστος**] ‘serviceable,’ ch. ii. 21; possibly, as Grot. suggests, on account of his knowledge of Latin; though more probably in reference to assistance in preaching the Gospel; *εἰς τὴν διακονίαν τοῦ εὐαγγελίου· καὶ γάρ ἐν δεσμοῖς ὡν οὐκ ἔληγε [Παῦλος] κηρύττων;* Chrys. The translation of Auth. ‘for the ministry’ (objected to by Conyb.) may thus be defended; the omission of the art. (after the prep.) of course causing no difficulty; see Winer, *Gr.* § 19. 2, p. 114. On the whole however it is perhaps more exact to retain a neutral translation ‘*for ministering*,’ which, while it does not exclude other services, may still leave the idea of the *εὐαγγελική διακονία* fairly prominent.

12. **Τύχικον δέ]** ‘But Tychicus;’ the δέ appears to refer to a suppressed thought; not however to one sug-

gested by the first member of ver. 11 (Wieseler, *Chronol.* p. 428), but, as the more immediate context seems to require, by the concluding portion, *εὐχρηστος κ.τ.λ.*; ‘bring Mark, I need one who is *εὐχρ.*; I had one in Tychicus (Eph. vi. 21), but he is gone.’ On the accent, see Winer, *Gr.* § 6, p. 49.

The chronology is here not without difficulty. Tychicus, who was with the Apostle on his third missionary journey, and went before him to Troas (Acts xx. 5), is mentioned (Eph. vi. 21, Col. iv. 7) as sent by St Paul into Asia to comfort the hearts of his converts. Now as the Epp. to the Eph. and Coloss. cannot with any show of reason be assumed as contemporaneous with the present Ep., we must assume that this was a second mission to Ephesus, the object of which however is unknown. The first mission took place during the Apostle’s first captivity at Rome; this, it would seem, takes place at a *second* and final captivity. We thus take for granted that the Apostle was *twice* in prison at Rome. Without entering into a discussion which would overstep the limits of this commentary, it may be enough to remark that though denied by Wieseler (*Chronol.* p. 472 sq.), and but doubtfully noticed by Winer, *RWB.* Vol. II. p. 220 (ed. 3), the ancient opinion of a second imprisonment (Euseb. *Hist.* II. 22) is in such perfect harmony with the notices in these Epp., and has, to say the least, such *very plausible* external arguments in its favour, that it seems still to be by far the most satisfactory of all the hypotheses that have as yet been advanced; see esp. Neander, *Planting*, ch. x. Vol. I. p. 331 sq. (Bohn), Wiesinger, *Einleit.* § 3, p. 576. **εἰς Ἐφεσον]**

ὸν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπω ἐρχόμενος φέρε,  
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ

These words have been urged by Theod. and De W. as affording a hint that Timothy was not then at Ephesus; comp. Tit. iii. 12, πρὸς σέ. This is perhaps doubtful; comp. Wieseler, *Chronol.* p. 462. This latter writer taking ἀπέστειλα as an epistolary aor. conceives that Tych. was the bearer of this letter (see *Chronol.* p. 428); this again is very doubtful, and is in many respects a very unsatisfactory hypothesis. Does however the language wholly forbid the conjecture that Typhicus was the bearer of the first epistle? It has been frequently remarked in these notes that the first Ep. seems to have been written at no great distance of time from the second.

13. Τὸν φελόνην] 'The cloke,' Auth., 'penulam,' Vulg., 'hakul,' Goth.—a long, thick, and appy. sleeveless cloke, with only an opening for the head, Smith, *Dict. Antiq.* s. v.; φελόνην ἐνταῦθα τὸ ἱμάτιον λέγει· τινὲς δέ [Syr., al.] φασὶ τὸ γλωσσόκομον ἐνθα τὰ βιβλία ἔκειτο, Chrys. There seems no reason to depart from the former and usual sense; the second interpr. noticed by Chrys., 'case for writings'

(μωλός Δέ) Syr., Wieseler, *Chronol.* p. 423), was probably only an interpr. suggested by the connexion, and by the thought that the Apostle would not have been likely to mention an article so comparatively unimportant as a cloke, esp. when near his death. One reason at any rate seems suggested by πρὸς χειμῶνος, ver. 21. The word is found in several other passages, e. g. Poll. *Onomast.* vii. 65, Athen. *Deipn.* III. p. 97, Arrian, *Epict.* iv. 8; see also Suicer, *Thesaur.* s. v. Vol. II. p. 1422, who however, with but little probability, seems to advo-

cate two forms, φαινόλης and φελόνης (comp. Hesych.) deriving appy. the former from φαίνω and the second from φελλός, 'pellis.' There is indeed an almost hopeless confusion among the Greek lexicographers on this word or words, some making φαιλάνης (Suid.), aliter φελόνης (*Etym.M.*), to be the γλωσσόκομον, and φαινόλης (Suid.), or yet again φενόλης (Suid.), to be the cloke. On the whole, it seems probable that the true form is φαινόλης, and that it is derived from the Latin 'pænula' (Rost u. Palin, *Lex. s. v.*), not vice versa, as in Voss, *Etymol.* s. v. Here *Tisch.* rightly adopts the orthography best supported by MS. authority. For further information, see the dissertation 'de Pallio Pauli' in *Crit. Sacr. Thes.* Vol. II. p. 707, the special treatise on the 'pænula' by Bartholinus in Grævius, *Antiq. Rom.* Vol. VI. p. 1167 sq., and the numerous archaeological notices and reff. in Wolf, *Cur. Phil. in loc.*

ἀπέλιπον] On this reading comp. notes on ver. 10; the authority for ἀπέλιπον (*Tisch.*) here is ACFGL; most mss.—evidence appy. scarcely sufficient to justify the adoption of the somewhat improbable imperfect.

καὶ τὰ βιβλία] Τί δὲ αὐτῷ τῶν βιβλίων ἔδει μέλλοντι ἀποδημεῖν προς τὸν Θεόν; καὶ μάλιστα ἔδει, ὥστε αὐτὰ τοῖς πιστοῖς παραθέσθαι, καὶ ἀντὶ τῆς αὐτοῦ διδασκαλίας ἔχειν αὐτά, Chrys.: more probably perhaps, books generally, Bull, *Serm. xv.* p. 180 (Oxf. 1844). It is however useless to guess at either the contents of the βιβλία, or the reasons for the request.

μάλιστα τὰς μεμβρ.] 'especially the parchments,' the former were probably written on papyrus, the latter on parchment, 'membrana' (*membrum*,

χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ  
Κύριος κατὰ τὰ ἔργα αὐτοῦ. ὃν καὶ σὺ φυλάσσου, λίαν 15

14. [ἀποδώσει] This reading is still not free from doubt: the text is supported by ACD<sup>1</sup>E<sup>1</sup>FGN; 15 mss.; Aug., Boern., Vulg.; Chrys. (Griesb., Scholz, Lachm., Alf., Wordsw.), and perhaps is now to be preferred. In Ed. 1, 2 the later and incorrect form ἀποδώη (comp. Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Macc.* p. 52) was adopted with D<sup>3</sup>E<sup>2</sup>(K -δωει) L; most mss.; Clarom. (*Rec.*, Tisch.), and with the support of *internal* considerations of no little weight: see notes. These however now appear to be fairly outweighed by the amount of *external* evidence (N being added to the authorities for the future), and the reading is changed accordingly.

membrana cutis); comp. Hug, *Einl.* Vol. I. § 11. It is not wholly improbable, as the μάλιστα seems to indicate, that the parchments were writings, whether ‘adversaria’ or otherwise, of the Apostle himself; comp. Bull, *Serm.* xv. p. 183 sq.—a sermon well worthy of perusal. Of Carpus nothing is known, nor of the journey to Troas; it certainly could not have been that mentioned Acts xx. 6, a visit which took place more than six years before.

14. [Ἀλέξανδρος] See notes on 1 *Tim.* i. 20: whether this evil man was then at Ephesus or not cannot be determined; the former supposition is perhaps most probable; see Wieseler, *Chronol.* p. 463. πολλὰ κ.τ.λ.] ‘shewed me much ill treatment;’ ‘multa mihi mala ostendit,’ Clarom., Vulg. [mala mihi]; οὐλιψέ με διαφέρως, Chrys. The trans. ‘hath (?) shown much ill *feeling*’ (Peile) is unnecessarily restricted, and that of Conyb., ‘charged me with much evil in his declaration’ (forensic use of the active), in a high degree improbable. The ‘intensive’ middle (see Krüger, *Sprachl.* § 52. 8. 5, and notes on *Eph.* ii. 7) ἐνδείξασθαι, with a dat. *personæ* and acc. *rei*, is frequently used both in a good (e. g. [Demosth.] *Halonn.* p. 87) and a bad sense (Gen. l. 15, 17), and seems clearly to point to the exhibition of outward acts of injury and wrong to the Apostle.

ἀποδώσει κ.τ.λ.] ‘the Lord shall reward him according to his works;’ πρόβρηστις ἐστιν, οὐκ ἀρά, Theod., who however adopts the more difficult reading ἀποδώη. Even if we adopt this latter reading (see crit. note) we may rightly urge that St Paul might properly wish that one who had so withheld the cause of the Gospel (τοῖς ἡμέτεροις λόγοις, see ver. 15), and who had as yet shown no symptom of repentance (δύ καὶ σὺ κ.τ.λ.), might be rewarded according to his works. On the late and incorrect form ἀποδώη for ἀποδώη, comp. Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Macc.* p. 52.

15. δύ καὶ σὺ κ.τ.λ.] ‘Of whom do thou also beware.’ This advice seems to confirm the supposition that Alexander was then at Ephesus (see ver. 14), unless indeed we also adopt the not very probable opinion of Theod., noticed in notes on ver. 12, that Timothy was not now at Ephesus.

λαν γὰρ κ.τ.λ.] ‘for he greatly withheld our words;’ reason why Timothy should beware of Alexander. If the ἡμέτεροι λόγοι allude to the defence which St Paul made, and which Alexander opposed (see Wieseler, *Chronol.* p. 464), Alexander must be conceived (if he came originally from Ephesus) to have gone to Rome and returned again. It must be observed however, that the studied connexion of this clause with δύ καὶ

16 γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

'Ἐν τῇ

πρώτῃ μον ἀπολογίᾳ οὐδεὶς μοι παρεγένετο, ἀλλὰ

17 πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη· ὁ δὲ

Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ

15. ἀντέστη] So ACD<sup>1</sup>N<sup>1</sup> (FG ἀνθέστη); 17; (*Lachm., Alf., Wordsw.*). The less natural reading ἀνθέστηκεν was adopted in Ed. 1, 2 with D<sup>3</sup>EKLN<sup>4</sup>; most inss.; and many Ff. (*Rec., Tisch.*); but now on the authority of N<sup>1</sup> is perhaps rightly changed for the more strongly attested reading in the text.

16. παρεγένετο] So ACF(παραγ.)GN<sup>1</sup> (*Lachm.*): συνπ. DEN<sup>4</sup> [συμπ. KL; al.]; (*Tisch.*).

σὺ κ.τ.λ., rather than with πολλά μοι κ. τ.λ., seems somewhat to militate against this supposition, and to suggest a more general reference, τοῖς τοῦ εὐαγγελίου λόγοις.

16. 'Ἐν τῇ πρώτῃ κ.τ.λ.] 'At my first defence,' comp. Phil. i. 7, but observe that there τῇ ἀπόλ., on account of the article, must be connected with τοῦ εὐαγγελίου, and that the circumstances alluded to are in all probability wholly different. Timothy was then appy. with him (Phil. i. 1); now he is informing him of something new, and which happened at his last imprisonment, see Neander, *Planting*, Vol. I. p. 334 (Bohn). This ἀπόλ. πρώτη was in all probability the 'actio prima,' after which, as a 'non liquet' (see Smith, *Dict. Antiq.* s.v. 'Judex') had been returned, an 'ampliatio' (comp. *αινεβάλετο*, Acts xxiv. 22) had succeeded, during which the Apostle is now writing; see esp. Wieseler, *Chronol.* p. 409 sq., and comp. Rein, *Röm. Privatrecht*, v. 2. 6, p. 450. Conyb. and Howson (*St Paul*, Vol. II. p. 580, ed. 2) deny the continuance under the emperors of this custom of 'ampliatio,' on the authority of Geib, *Röm. Crim.-Proc.* p. 377: this however does not appear to have been fully made out.

παρεγένετο] 'stood forward for me,' 'adfuīt,' Vulg., scil. as a 'patronus' to *plead* in my defence, or more

probably as an 'advocatus' to *support* by his counsel; comp. Herod. VII. 109, πολλοῖσι παρεγενόμην, and, as regards the practice of Christians supporting and comforting their brethren in prison, Lucian, *de Morte Peregr.* § 13. Examples of the similarly forensic expressions συνπαραγίγνεσθαι τινι, παρεῖνα τινι, are cited by Elsner, *Obs.* Vol. I. p. 319. On the respective offices and duties of 'advocatus' and 'patronus,' see Rein, *Röm. Privatrecht*, v. I. 3, p. 425.

ἐγκατέλιπον] On the meaning of this compound, see notes on ver. 10. The reason of the desertion was obviously fear; οὐ κακοηθεῖς ἦν ἀλλὰ δειλας ἡ ὑποχώρησις, Theod. The knowledge of this suggests the clause μὴ αὐτοῖς λογισθείη, in which the Apostle's pardon is blended with his charitable prayer; 'may God forgive them even as I do.' The reading of ACD<sup>2</sup>D<sup>3</sup>EF GL (-λεπτον, so *Tisch.*) appears simply due to itacism; see notes on ver. 10.

17. ὁ δὲ Κύριος] In marked contrast to ver. 16; 'man, even my friends, deserted me,—but my Lord stood by me.' ἐνεδυνάμωσέν με] 'gave me inward strength,' i.e. παρρησίαν ἔχαρσατο, οἰκ ἀφῆκε καταπεσεῖν, Chrys.; see notes on 1 Tim. i. 12. The purpose of the ἐνδυνάμωσις then follows. The Apostle here, as always, loses all thought and feeling of self, and sees only in the gracious aid ministered to him a higher and a greater

κήρυγμα πληροφορηθῆ καὶ ἀκούσωσιν πάντα τὰ ἔθνη·  
καὶ ἐρύσθη ἐκ στόματος λέοντος. ῥύσεται με ὁ 18

purpose: so Chrys., and after him Theoph. and Euseb. πληροφορηθῆ] ‘might be fully performed, fulfilled,’ ‘impleatur,’ Vulg., ‘adimp.,’ Clarom., Syr.—not ‘might be fully known,’ Auth., ‘certioraretur,’ Beza. There seems no reason to depart here from the meaning assigned to πληροφ. in ver. 5 (see notes); the κήρυγμα (observe, not εὐαγγέλιον) was indeed *fully performed*, when in the capital of the world, at the highest earthly tribunal, possibly in the Roman *forum* (Dio Cass. LVII. 7, LX. 4,—this however after the time of Claudius is considered somewhat doubtful), and certainly before a Roman multitude, Paul the prisoner of the Lord spake for himself and for the Gospel; see Wieseler, *Chronol.* p. 476, who has illustrated and defended this application with much ability.

καὶ ἀκούσωσιν κ.τ.λ.] ‘and all the Gentiles might hear.’ further amplification of the preceding words; not in reference to any preachings after his first captivity (comp. Theod., De W.), but simply in connexion with his public ἀπολογία in this his second captivity. The position of *τινα*, after παρέστη καὶ ἐνεδ. rather than after ἐρύσθην, seems certainly to confirm this: see Wieseler, *Chronol.* p. 476. The reading of *Rec.* ἀκούσῃ (with KL; most mss.; Chrys., Theod.) is only a grammatical correction.

καὶ ἐρύσθην]

‘and I was rescued;’ second and further act of the Lord towards His servant; He inspired him with strength, and more, He rescued him. The aor. is purely passive; several of these ‘deponentia media,’ e.g. θεοματι, λαοματι, χαριζοματι κ.τ.λ. have, besides an aor. med., an aor. in the pass. form which (unlike ηβουλήθην, ηδυνήθην κ.τ.λ.) is

completely passive in sense; comp. ἐθεάθην, Matth. vi. 1, Mark xvi. 11, λάθην, Matth. viii. 13, ἔχαρισθην, 1 Cor. ii. 12, Phil. i. 29, and see further exx. in Winer, *Gr.* § 38. 7, p. 231. Lachm. and Tisch. read ἐρύσθην with A.C.N.

ἐκ στόματος

λέοντος is very differently explained. The least probable interpr. makes it refer to the lions of the amphitheatre (Mosheim, and even Neand. *Plant.* Vol. I. p. 345, note), the most probable perhaps is that of the later expositors (De W., Huth., al.), that it is a figurative expression for the greatest danger, ‘generaliter periculum,’ Calv., comp. 1 Cor. xv. 32, ἐθηριομάχησα (see Meyer in loc.), Ignat. Rom. 5, ἀπὸ Συριας μέχρι Ρώμης θηριομάχω, where the somewhat parallel allusions are equally figurative. The most current interpr. is that of the Greek commentators, who refer the expression to Nero; λέοντα γαρ τὸν Νέρωνά φησι διὰ τὸ θηριώδες, Chrys., al.; but it is doubtful whether he was then at Rome; see Pearson, *Ann. Paul.* Vol. I. p. 395 (ed. Churton), who consequently transfers it to Helius Cæsareanus. Wieseler finds in λέων the principal accuser (*Chronol.* p. 476); alii alia. Leo, with very good sense, retracts in his preface, p. xxxviii., his reference of λέων to Nero, observing the omission of the article (which might have been expected, as in Joseph. *Antiq.* XVIII. 6. 10, τέθνηκεν ὁ λέων). This omission cannot indeed be pressed, as it might be due to correlation (Middleton, *Art.* III. 3. 7); it may be said however, that it is highly probable that if Nero, or a definite person (human or spiritual, e.g. Satan, comp. Alf. in loc.), had been here meant, it would have been inserted,

Κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

as in the exx. in Winer, *Gr.* § 18. 2. b, p. 114 sq. The most pertinent remark is that of Huth., that it is to the *στόμα λέοντος* (Löwenrachen), not to the *λέων*, that the attention is principally directed.

18. *ῥύσεται κ.τ.λ.]* ‘*The Lord shall rescue me from every evil work;*’ continuation of the foregoing declaration, in a somewhat changed application: *καὶ*, which would make the connexion more close, is rightly omitted by Lachm. and Tisch., with ACD'N; 31, al.; Claron., Sangerm., Aug., Vulg., Copt., Arm., al. The change of prep. (curiously enough not noticed by appy. any commentator, but marked in Auth.), points more generally to the *removal from* (see Winer, *Gr.* § 47, p. 331 compared with p. 327) all the evil efforts that were directed against the Apostle, and the evil influences around him,—not merely all that threatened him personally, but all that thwarted the Gospel in his person. Thus *πονηρὸς* retains its proper sense of ‘active wickedness’ (*παρὰ τὸν πόνον γινόμενος*, Suidas; comp. Trench, *Synon.* § 11), and *ἔργον* its more usual sense. Most modern commentators (except Wiesing.), following Chrys., al., either explain *παντὸς ἔργη πον.* as *παντὸς ἀμαρτήματος*, in reference to St Paul,—a change from the objective in ver. 17 to the subjective which is not very satisfactory,—or take *ἔργον* as equivalent to *πρᾶγμα, χρῆμα*, a meaning which though defensible (see exx. in Rost u. Palm, *Lex.* s. v.) is not necessary. There is no declaration that the Apostle shall be rescued out of his dangers, which would be inconsistent with ver. 6; it

is only said in effect in ver. 7, 8, that he shall be removed from the sphere of evil in every form: ‘deccollabitur? liberabitur, liberante Domino,’ Beng. The transition to the next clause, from the *ἀπὸ* to the *εἰς*, becomes thus very easy and natural.

*σώσει εἰς]* ‘shall save me into:’ a prægnans constructio, ‘shall save and place me in,’ comp. ch. ii. 26, and see further exx. in Winer, *Gr.* § 66. 2, p. 547. There is thus no reason for modifying *σώξει* (scil. *δέξει με εἰς κ.τ.λ.*, Coray; comp. Eurip. *Iph. T.* 1068), still less for referring it merely to preservation from earthly troubles (Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 251), followed as it is by the explicit *τὴν βασιλείαν τὴν ἐπουράνιον*. In these last words, it has been urged by De Wette and others that we have a thought foreign to St Paul. Surely this is an ill-considered statement: though the mere expression *ἡ βασιλ. ἡ ἐπουρ.* may not occur again in the N. T., still the idea of a *present* sovereignty and kingdom of Christ in heaven is conveyed in some passages (Eph. i. 20, Col. iii. 1), and expressed in others (1 Cor. xv. 25, *βασιλεύειν*) too plainly to give any cause for difficulty in the present case; comp. Pearson, *Creed* II. and VI. Vol. I. p. 124, 328 (ed. Burt.). Had this expression appeared in any other than one of the Past. Epp., it would have passed unchallenged. On the term *ἐπουράνιος*, comp. notes on *Eph.* i. 3. *ὡς ἡ δόξα κ.τ.λ.]* Observe especially this doxology to Christ; *ἴδοι δοξολογία τοῦ Τίοῦ ὡς καὶ τοῦ Πατρός, οὐτος γάρ δὲ Κύριος, Theoph.* Waterland might have added this, *Def. of Queries*, XVII.

Salutations and personal notices.     "Ασπασαι Πρίσκαν καὶ Ἀκύλαν καὶ 19

τὸν Ὁνησιφόρου οἶκον.     "Ἐραστος ἔμεινεν ἐν Κορίνθῳ, 20  
Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθεοῦντα.     Σπού- 21

Vol. I. p. 423. On the expression *εἰς τὸν αἰώνα τῶν αἰώνων*, see notes on *Gal.* i. 5.

19. **Πρίσκαν καὶ Ἀκύλαν**] Prisca or Priscilla (like Livia or Livilla, Drusa or Drusilla, Wetst. on *Rom.* xvi. 3) was the wife of Aquila of Pontus. They became first known to the Apostle in Corinth (Acts xviii. 2), whither they had come from Rome on account of the edict of Claudius; the Apostle abode with them as being ὄμδεχοι, and took them with him to Syria (ver. 18). They were with him at Ephesus (surely not at Corinth! Huther) when he wrote *1 Cor.* (see ch. xvi. 19), and are again noticed as being at Rome (*Rom.* xvi. 3) where they had probably gone temporarily, *perhaps* for purposes of trade: of their after history nothing is known, see Winer, *RWB.* s. v. 'Aquila,' Vol. I. p. 73, and Herzog, *Real-Encycl.* Vol. I. p. 456, who however ascribes their migrations to the difficulties and troubles encountered in preaching the Gospel.

τὸν Ὁνησ. οἶκον] See notes on ch. i. 16. Onesiphorus is said to have been bishop of Corone in Messenia; Fabricius, *Lux Evang.* p. 117 (cited by Winer). This however must be considered highly doubtful.

20. **Ἐραστος**] A Christian of this name is mentioned as *οἰκονόμος* (*arcarius*) of Corinth, *Rom.* xvi. 23. Mention is again made of an Erastus as having been sent from Ephesus to Macedonia with Timothy, *Acts* xix. 22. Whether these passages relate to the same person cannot possibly be determined; but it may be said, in spite of the positive assertion of Wieseler (*Chronol.* p. 471) to the contrary, that the identity of the Erastus of

Corinth and Erastus the missionary seems very doubtful. It is scarcely likely that the *οἰκονόμος* of Corinth would be able to act as one *διάκονον* (Acts l. c.); see Meyer, *Rom.* l. c., and Winer, *RWB.* s. v. Vol. I. p. 335; so also Neand. *Planting,* Vol. I. p. 334 (Bohn). It is perhaps more probable, from the expression *ἔμεινεν ἐν Κορίνθῳ*, that the *present* Erastus was identical with Erastus of Corinth; comp. Huther. All however is conjecture.

Τρόφιμον] 'Trophimus,' a Gentile Christian of Ephesus, who accompanied St Paul (on his third missionary journey) from Troas (Acts xx. 4) to Miletus, Syria, and ultimately Jerusalem, where his presence was the cause of an uproar (Acts xxi. 29). Legendary history says that he was beheaded under Nero: *Menolog. Græc.* Vol. III. p. 57 (Winer).

ἀπέλιπον] 'I left.' certainly not plural, 'they left,' scil. 'his comrades,' an artificial interpretation (see Winer, *RWB.* Art. 'Troph.' Vol. II. p. 634) which would never have been thought of, if the doubtful hypothesis of a single imprisonment of St Paul at Rome had not seemed to require it. The supposition of Wieseler (*Chronol.* p. 467) that he accompanied St Paul on his way to Rome (Acts xxvii.), but falling sick returned to Miletus in the Adramyttian ship from which St Paul parted at Myra (Acts xxvii. 6), may be ingenious, but seems in a high degree improbable, and is well answered by Wiesinger in his notes on this verse, p. 684 sq. Still more hopeless is the attempt to change the reading, with the Arab. Vers., to *Μελτῆ*, or to refer it to Miletus on the N. coast of Crete, near which St Paul never went. If

*δασον πρὸ χειμῶνος ἐλθεῖν.*      *Ἄσπάζεται σε*  
*Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ*  
*ἀδελφοὶ πάντες.*

22      Ὁ Κύριος Ἰησοῦντος Χριστὸς μετὰ τοῦ      Benediction.  
πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

22. Κύριος Ἰησοῦς Χριστός] So Rec., Griesb., Scholz, with CDEKLN<sup>4</sup>; al.; Syr., Vulg., al.; Lachm. reads Κύρ. Ἰησοῦς with A; 31. 114; Tisch. reads only Κύριος with FGN<sup>1</sup>; 17. al.; Boern., Æth. Though an interpolation is not improbable, yet the uncial authority for the omission is not strong, F and G being little more than equivalent to one authority.

we suppose this journey to have taken place after the period recorded in the Acts (see notes on 1 Tim. i. 3), and adopt the theory of a second imprisonment, all difficulty ceases. Here too the form *ἀπέλειπον* is found in CL, but the uncial authority greatly preponderates on the other side: see ver. 10, 13, 16.

21. πρὸ χειμῶνος] 'before winter,' not necessarily 'before the storms of winter,' Wieseler, *Chronol.* p. 472. The expression seems only an amplification of ver. 9; πρὸ χειμῶνος, ἵνα μὴ κατασχεθῆται (Chrys.), whether by dangers on the sea (Coray), or difficulties of travelling on the land. In this repeated desire of St Paul to see his son in the faith, and the mention of a possible cause which might detain him, we see tokens of the Apostle's pre-science of his approaching death; διὰ πάντων μηδεὶς τὴν τέλευτὴν, Theod.  
Εὐβούλος κ.τ.λ.] Of Eubulus, Pudens, and Claudia, nothing certain is known; they were not companions of the Apostle (ver. 11), but only members of the Church at Rome. The identity of the two latter with the Pudens and Claudia of Martial (*Epiogr.* IV. 13, XI. 53)

seems very doubtful; see however Conyb. and Hows. *St Paul*, Vol. II. p. 595 (ed. 2), Alf. *Prolegom. on 2 Tim.* § 2. 4. Linus is in all probability the first bishop of Rome of that name; see Iren. *Hær.* III. 3, Euseb. *Hist. Ill.* 2.

22. μετὰ τοῦ πνεύμ. σου] ‘with thy spirit,’ so Gal. vi. 18, Philem. 25. The Apostle names the ‘spirit’ as the ‘potior pars’ in our nature, see notes on Gal. l. c. There is no allusion to the Holy Spirit (Chrys., al.), nor to πνευματικὴ χάρις (Ecum.); the πνεῦμα is the human πνεῦμα (not merely the ψυχή, Coray), the third and highest part in man; compare Olshausen, *Opusc.* vi. p. 145 sq., and *Destiny of the Creature*, p. 115 sq.

**μεθ' ὑμῶν** 'with you,' not exactly 'tecum et cum totâ ecclesiâ tibi commissâ' (Mill, *Prolegom.* p. 86), as there is no mention throughout the Epistle of the Church at Ephesus; but simply 'with thee and those with thee.' This benediction is somewhat singular as being twofold, to Timothy separately, and to Tim. and those with him: 1 Cor. xvi. 23, 24, is also twofold, but relates to the same persons.

**ΠΡΟΣ ΤΙΤΩΝ.**



## INTRODUCTION.

THE Epistle to Titus was written by St Paul apparently only a short time after his missionary visit to the island of Crete (ch. i. 5), and when on his way to Nicopolis to winter (ch. iii. 12). On the occasion of that visit he had left his previous companion Titus in charge of the churches of that island, and may not unreasonably be supposed to have availed himself of an early opportunity of writing special instructions to him concerning the duties with which he had been entrusted.

If we are correct in supposing that the Nicopolis above alluded to was the well-known city of that name in Epirus (see notes on ch. iii. 12), we may conceive this Epistle to have been written from some place in Asia Minor, perhaps Ephesus (Conyb. and Hows. *St Paul*, Vol. II. p. 566, ed. 2), at which the Apostle might have stayed a short time previous to the westward journey. If we further adopt the not unreasonable supposition that the Apostle was arrested soon after his arrival at Nicopolis, and forwarded from thence to Rome (Conyb. and Hows. *loc. cit.*), and also agree to consider A.D. 67 or 68 the year of his martyrdom (see *Introd. to 2 Tim.*), we may roughly fix the date of this Epistle as the summer of A.D. 66 or 67, according as we adopt the earlier or later date for the Apostle's martyrdom. Whichever date we select, it will clearly be most natural to suppose that the winter alluded to in this Epistle (chap. iii. 12) is not the same as that referred to in *2 Tim. iv. 21*, but belongs to the year before it. If we suppose them the same (comp. Alford, *Prolegom. on Past. Epp.* § 2. 32), the occurrences of *2 Tim.* will seem somewhat unduly crowded; compare Conyb. and Hows. *St Paul*, Vol. II. p. 573, note (ed. 2).

The object of the Epistle transpires very clearly from its contents. The Apostle not having been able to remain long enough

in Crete to complete the necessary organization of the various churches in the island, but having left Titus to complete this responsible work, sends to him all necessary instruction both in respect of the discipline, ecclesiastical (ch. i. 5 sq., comp. ch. iii. 10) and general (ch. ii. 1 sq., ch. iii. 1 sq.), which he was to maintain, and the erroneous teaching which he was to be ready to confront (ch. i. 13 sq., ch. iii. 9, al.). The Cretan character had long been unfavourably spoken of (ch. i. 12), and, as we learn from this Epistle, with so much truth (ch. i. 13, 16, ch. iii. 1 sq.), that though Titus was instructed by the Apostle to come to him at Nicopolis (ch. iii. 12), but a short time probably after he would have received the Epistle, it was deemed fitting by the Apostle that he should have written instructions for his immediate guidance. On the adaptation of the contents to the object of the writer, see Davidson, *Introduction*, Vol. III. p. 90 sq.

On the *genuineness* and *authenticity* of the Epistle, see the Introduction to the First Epistle to Timothy. The Pastoral Epistles in respect of this question must be regarded as a whole; no writer of credit, except Schleiermacher, having failed to admit that they must all be attributed to one writer.

## ΠΡΟΣ ΤΙΤΟΝ.

Apostolic address and  
salutation. **ΠΑΥΛΟΣ δοῦλος Θεοῦ ἀπόστολος δὲ Ι.  
'Ιησοῦ Χριστοῦ κατὰ πίστιν ἐκλε-**

1. **'Ιησοῦ Χριστοῦ]** So *Lachm.* with D<sup>2</sup>(D<sup>1</sup> om. *'Ιησ.*) EFGHIKLN; most mss. (*Rec.*, *Griesb.*, *Scholz*, *De W.*, and *Huth.* e sil.); the order is inverted by *Tisch.* only with A; 3 mss.; Tol., Copt., Syr.-Phil.; Ambrst. (ed.), Cassiod. There certainly does not seem sufficient authority for any change of the received Text in the present case; indeed it may be remarked that *Tisch.* appears to have been somewhat precipitate in *always* maintaining the sequence **ἀπόστ.** **Χρ.** **'Ιησ.** in St Paul's introductory salutations. In 1 Cor. i. 1 and 2 Tim. i. 1 certainly, in Col. i. 1 and 1 Tim. i. 1 probably, and perhaps in Phil. i. 1 (**δοῦλοι**), this order may be adopted; but in 2 Cor. i. 1, and especially in Rom. i. 1 and here, it seems to be insufficiently supported, and is rightly rejected by *Lachm.*; in Eph. i. 1 the authority is slightly in favour of **'Ιησ.** **Χρ.** It is not perhaps too much to say that some passing thought in the Apostle's mind may have often suggested a variation in order; in ver. 4, for example, **Χρ.** **'Ιησ.** (*Tisch.*) seems more probable, **'Ιησοῦ** and **σωτῆρος** being thus brought in more immediate contact. It is not well to be hypercritical, but variations even in these frequently recurring words should not wholly be passed over.

CHAPTER I. 1. **δοῦλος Θεοῦ**] 'a servant of God,' the more general designation succeeded by **ἀπόστ...** Ι. X. the more special. On all other occasions St Paul terms himself **δοῦλος** Ι. X., Rom. i. 1, Phil. i. 1, comp. Gal. i. 10; so also 2 Pet. i. 1, Jude 1, comp. Rev. i. 1, and see James i. 1. Surely a forger would not have made a deviation so very noticeable: in salutations more than in anything else peculiarities would have been avoided. The expression itself occurs in Acts xvi. 17, Rev. xv. 3, compare ib. x. 7; and in a slightly different application, 1 Pet. ii. 16, Rev. vii. 3. **ἀπόστολος δέ**] 'and further an Apostle,' &c.; more exact definition. The

δέ here has not its *full* antithetical force (Mack), but, as in Jude 1, appears only to distinguish and specify, by the notice of another relation in which the subject stood to another genitive; see esp. Klotz, *Devar.* Vol. II. p. 359; comp. Winer, *Gr.* § 53. 7. b, p. 393, and the list of exx. (though not very critically arranged) in Ellendt, *Lex. Soph.* Vol. II. p. 388. Forgetfulness of this common, perhaps even primary (comp. Donalds. *Cratyl.* § 155) use of δέ has led several expositors into needlessly artificial and elliptical translations; comp. even Peile *in loc.* κατὰ πίστιν κ.τ.λ.] i. e. 'for (the furtherance of) the faith of God's elect,' the πίστις τῶν ἐκλ. is the desti-

2 κτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ἐπ'

nation of the apostleship: not 'secundum fidem,' Vulg., Clarom., which, though defended by Matthies, seems very unsatisfactory; the faith or knowledge of individuals cannot, without much explaining away (comp. Peile), ever be the rule or *norma* of the Apostle's office. The meaning is thus nearly as enunciated by Theoph., *πρὸς τὸ πιστεύσας τοὺς ἐκλεκτοὺς δι' ἔμοι,* scarcely so much as *νὰ δδόσκω τοὺς ἐκλ.* *τὴν εἰς αὐτὸν πίστιν* (Coray), and the sentiment is parallel to Rom. i. 5. Though it may be admitted that the idea of 'object,' 'intention,' is more fully expressed by *εἰς* and *πρὸς* (Matth.), it still seems hopeless to deny that *κατὰ* in such exx. as *κατὰ θέαν*, Thucyd. vi. 30, *καθ' ἀρπαγήν*, Xen. *Anab.* iii. 5. 2, al., plainly points to and implies some idea of purpose; see Rost u. Palm, *Lex.* s.v. II. 3, Vol. I. p. 1598, Jelf, *Gr.* § 629. If it be not undue refinement, we may say that in the three prepp., *εἰς*, *πρὸς*, *κατὰ*, 'object' is expressed in its highest degree by the first, and in its lowest by the last; but that the two former are very near to each other in meaning, while *κατὰ* does not rise much above the idea of 'special reference to,' 'destination for.' We might thus perhaps say *εἰς* rather marks *immediate purpose*, *πρὸς ultimate purpose*, *κατὰ destination*; comp. notes on *Eph.* iv. 12. These distinctions must however be applied with great caution. It need scarcely be said that there is here no parenthesis; see Winer, *Gr.* § 62. 4, p. 499.

**ἐκλεκτῶν Θεοῦ**] 'of the chosen of God.' There is nothing proleptic in the expression, sc. *τῆς ἐκλογῆς τοὺς ἄξιους*, Theod., and more expressly, De Wette: 'the faith of the elect' forms one compound idea, it is on the *πίστις* rather than the defining gen. that the mo-

ment of thought principally rests. Nay further, *Acts* xiii. 48 shows this,—that election is not in consequence of faith, but faith in consequence of election; comp. *Eph.* i. 4, and notes *in loc.*

**ἐπίγνωσιν ἀληθ.**] 'full knowledge of the truth,' i.e. of evangelical truth, comp. *Eph.* i. 13; 'in hoc, inquit, missus sum Apostolus ut electi per me credant et cognoscant veritatem,' Es-tius. 'Αληθεία has thus reference to the object (surely not to be resolved into a mere adj., *τῆς ἀληθινῆς εὐσέβ.*, Coray), *ἐπίγνωσις* to the subject; on the latter ('*accurata cognitio*',) see notes on *Eph.* i. 17. This 'truth' is defined more exactly by the clause *τῆς κατ' εὐσέβειαν*, comp. notes on *2 Tim.* i. 13, *1 Tim.* iii. 13. *τῆς κατ'* *εὐσέβειαν* may be translated 'which is according to godliness' (see notes on *1 Tim.* vi. 3), but as Gospel truth can scarcely be said to be *conformable to εὐσέβεια* (still less to be 'regulated by' it, Alf.), and as it is not probable that the prep. would be used in the same sentence in different senses, the more natural meaning is, 'which is (*designed*) for godliness,' scil. which is 'most naturally productive of holy living and a pious conversation,' South, *Serm.* 5, Vol. III. p. 214 (Tegg). The meaning adopted by Huther, 'which is allied to' ('bezeichnet die Angelhörigkeit'), even in such passages as *Rom.* x. 2, is more than doubtful; see Winer, *Gr.* § 49. d, p. 359. On the meaning of *εὐσέβεια*, see notes on *1 Tim.* ii. 2.

2. **ἐπ'** **Ἐλπίδι κ.τ.λ.**] 'resting on hope of eternal life,'—not 'in spem,' Vulg., Clarom., Goth. ('du'): comp. *Rom.* iv. 18, viii. 20, *1 Cor.* ix. 10; hope is the basis on which all rests, see Winer, *Gr.* § 48. c, p. 349. The connexion of the clause is not perfectly

ἐλπίδι ζωῆς αἰώνιου, ἥν ἐπηγγείλατο ὁ ἀψευδής Θεὸς πρὸ χρόνων αἰώνιων, ἐφανέρωσεν δὲ καιροῖς ιδίοις τὸν λόγον 3

clear; it can hardly be connected with *ἀπόστολος*, as it would thus form a coordinate clause to *κατὰ πίστιν κ.τ.λ.*, and would more naturally be introduced by some specifying particle; nor can it be attached to *ἐπίγνωσιν κ.τ.λ.*, as this would violate the close union of *πίστις* and *ἐπίγν.* We must then, with De W. and Huther, and, as it would seem, Chrys. and Theod., refer it to the whole clause, *κατὰ πίστιν—εὐσέβειαν*: the Apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life.  
*ἐπηγγείλατο*] 'promised,' 'proclaimed, sc. in the way of a promise;' so Rom. iv. 21, Gal. iii. 19. The force and truth of the *ἐπαγγελία* is then enhanced by the expression, unique in the N. T. ὁ ἀψευδής Θεός. Comp. however for the sentiment, Heb. vi. 18, and for the expression, Eurip. *Orest.* 364, *Γλαῦκος ἀψευδής θεός.*

*πρὸ χρόνων αἰώνιων*] 'before eternal times.' It is not easy to decide whether *χρόνοι αἰώνιοι* are here to be considered (*a*) as simply 'very ancient times' (ed. 1, Wiesing.), *πολλούς καὶ μακρούς χρόνους* (Coray), comp. Calv. *in loc.*; or (*b*) as equivalent to *πρὸ τῶν αἰώνων* (Theod., Alf., Wordsw., al.), as in 2 Tim. i. 9. In favour of (*a*) is the reflection that though it may be truly said that God loved us from all eternity (Ecum.), it still cannot strictly be said that *ζωὴν αἰώνιον* was promised before all eternity (see Hammond *in loc.*): in favour of (*b*) is the use of *αἰώνιος* in the preceding member, and the partial parallel afforded by 2 Tim. i. 9. On careful reconsideration the preponderance is perhaps to be regarded as slightly in favour of (*b*), and the

ἐλπὶς itself and general counsels relating to it, rather than the specific promise of it, to be conceived as mainly referred to.

3. *ἐφανέρωσεν δέ*] 'but manifested,' in practical though not verbal antithesis to *ἐπηγγείλατο*, ver. 2; the primary *ἐπαγγελία* (Gen. iii. 15), yea, even the cardinal *ἐπαγγελία* to Abraham (Gal. iii. 8), required some further revelation to make it fully *φανερόν*. The more strict antithesis occurs in Col. i. 26, where however the allusion is different; comp. Rom. xvi. 25, 26, 2 Tim. i. 9, 10. The accus. *objecit* after *ἐφανέρωσεν* is clearly *τὸν λόγον αὐτοῦ*, not *ζωὴν* (Ecumen., al.), or *ἐλπίδα ζωῆς* (Heinr.). The Apostle changes the accus. for the sake of making his language more exact; *ζωὴν αἰώνιος* was, strictly speaking, in regard of its appearance, future: the Gospel included both it and all things, whether referring to the present or the future; see Theoph. *in loc.*, who has explained the structure clearly and correctly. *καιροῖς ἰδίοις* [*in His own*, i.e. 'in due seasons,' *τοῖς ἄρμόζοντις, τοῖς ὠφελημένοις*, Theoph. On the expression and the peculiar nature of the dat., see notes on 1 Tim. ii. 6. Here and in 1 Tim. vi. 15 (comp. Acts i. 7) the reference to the subject, God, is so distinct, that the more literal translation may be maintained. *τὸν λόγον αὐτοῦ*] 'His word,' i.e. as more fully defined by *ἐν κηρύγματι κ.τ.λ.*, the Gospel, which was the revelation both of the primal mystery (Rom. xvi. 26), and all succeeding *ἐπαγγελίαι*, and was announced to man in the *κήρυγμα* ('the message,'—not, as sometimes understood, =*κήρυξτις*) of the Lord and His Apostles. To refer it to the

αὐτοῦ ἐν κηρύγματι δὲ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ  
4 σωτῆρος ἡμῶν Θεοῦ, Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν  
πίστιν. χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χρι-  
στοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

*Loyos*, with Jerome, *Ecum.*, and others, is wholly unsatisfactory. On the change of construction, see Winer, *Gr.* § 63. 1, p. 501, where numerous exx. are cited of far more striking anacolutha.

δὲ ἐπιστεύθην

ἐγώ] ‘with which I was intrusted,’ on this construction, see Winer, *Gr.* § 32. 5, p. 204, and for a similar example, Gal. ii. 7. κατ’ ἐπιταγὴν κ. τ. λ.] ‘according to the commandment of our Saviour God;’ so, but with a slight change of order, 1 Tim. i. 1. It has been suggested that the Second Person of the blessed Trinity may be here intended; comp. notes on ch. iii. 6, and Usteri, *Lehrb.* II. 2. 4, p. 310: the analogy of 1 Tim. i. 1 renders this here, and perhaps also in ch. ii. 11, very doubtful. The αξιόπιστος implied in the δὲ ἐπιστεύθην (Chrys.) is further defined and enhanced by the declaration that it was not ‘proprio motu,’ but in obedience to a special command; see notes on 1 Tim. i. 1, where the clause is considered.

4. Τίτῳ γνησίῳ τέκνῳ] ‘to Titus, my true (genuine) child.’ The receiver of this epistle is far too distinctly mentioned to make the supposition admissible that it was addressed (comp. ch. iii. 15) to the Church, see Wiesing. *Einleit.* I. 1, p. 260. Of Titus comparatively little is known. His name does not occur in the Acts, but from the Epp. we find that he was a Greek (Gal. ii. 3), converted, as the present verse seems to imply, by St Paul himself, and with the Apostle at Jerusalem on his third visit (notes on Gal. ii. 1). He was sent by St Paul, when

at Ephesus, to Corinth (2 Cor. vii. 6), on some unknown commission (Meyer on 2 Cor. p. 3), possibly with some reference to a collection (2 Cor. viii. 6, προενήρξατο), is again with the Apostle in Macedonia (2 Cor. ii. 13, comp. with vii. 6), and is sent by him with the second Ep. to Corinth (2 Cor. viii. 6, 16 sq.). The remaining notices of Titus are supplied by the Pastoral Epp.; see 2 Tim. iv. 10, Tit. i. 5 sq., iii. 12. According to tradition, Titus was bishop of Crete (Euseb. *Hist.* III. 4), and died on that island (I-id. *de Vit. Sanct.* 87); see Winer, *RWB.* s.v. ‘Titus,’ Vol. II. p. 625, and comp. *Acta Sanct.* (Jan. 4), Vol. I. p. 163. On the expression γνησίῳ τέκνῳ, see notes on 1 Tim. i. 2.

κατὰ κοινὴν πίστιν] ‘in respect of (our) common faith;’ ‘fidei respectu quae quidem et Paulo patri et Tito filio communis erat,’ Beza, τὴν ἀδελφότητα γνίζατο, Chrys.: a reference to the faith that was common to them and all Christians (Beng., Wiesing.) would, as Jerome suggests, be here too general. Grotius finds in κοινὸς a reference to the Greeks in the person of Titus, and to the Jews in the person of St Paul; this seems ‘argutius quam verius dictum.’

χάρις καὶ εἰρήνη] For an explanation of this form of Christian salutation, see notes on Gal. i. 3, and on Eph. i. 2. There seems now fully sufficient authority to justify Tieck, in his insertion of καὶ and omission of the more individualizing οὐλεος, with C'D EFGIN, 17. 73. 137; Vulg., Clarom., Copt., Syr., Æth.-Platt, Arm.; Chrys. (expressly), and many others. The

I left thee in Crete to ordain elders, who must have all high moral qualities and teach sound doctrine.

**Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, 5  
ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς**

reading however is not perfectly certain, as ἔλεος (*Rec.*) is retained in AC<sup>2</sup>KL; Syr.-Phil., al.; Theod., al., and is adopted by *Lachm.* The addition of τοῦ σωτῆρος ἡμῶν to Χρ. Ἰησ. (comp. ch. iii. 6) is peculiar to this salutation.

5. **ἀπέλιπόν σε κ.τ.λ.]** ‘*I left thee in Crete.*’ When this happened can only be conjectured. The various attempts to bring this circumstance within the time included in the Acts of the Apostles (comp. Wieseler, *Chronol.* p. 329 sq.) seem all to be unsatisfactory, and have been well investigated by Wiesinger, *Einleit.* I. 4, p. 262 sq., and (in answer to Wieseler) p. 360. Language, historical notices, and the advanced state of Christianity in that island, alike seem to lead us to fix the date of the Ep. near to that of 1 Tim., and of this journey as not very long after the Apostle’s release from his first imprisonment at Rome; see Neander, *Planting*, Vol. I. p. 338 sq. (Bohn), Conyb. and Hows. *St Paul*, Vol. II. p. 565 (ed. 2), Guerike, *Einleit.* § 48. I. p. 396 (ed. 2). There seems to be no sufficient reason for supposing, with Neander (p. 342), that Christianity was *planted* in Crete by St Paul on this occasion; reorganized it might have been, but planted by him it scarcely could have been, as the whole tenor of the Ep. leads to the supposition that it had been long established, and had indeed taken sufficient root to break out into heresies. Christianity might have been planted there after one of the early dispersions; Cretans were present at the Pentecostal miracle (Acts ii. 11); see esp. Wiesing. on ver. 5. *Tisch.*

here reads ἀπέλειπον, with ACFGH (L κατέλειπ.). see however notes on 2 *Tim.* iv. 10. κατέλιπον (*Rec.*) has only the support of D<sup>3</sup>EKL; most mss.

**τὰ λείποντα**] ‘*the things that are lacking;*’ ‘*quaē ego per temporis brevitatem non potui coram expedire,*’ Beng. The more special directions at once follow. **ἐπιδιορθώσῃ]** ‘*thou mightest further set in order;*’ the prep. ἐπί, according to its common force in composition, denoting ‘*insuper;*’ St Paul διωρθώσατο, Titus ἐπιδιορθοῦται, Beng. The reading is far from certain, but on the whole *Tisch.* seems to have rightly adopted the middle; the form ἐπιδιορθώσῃς (*Lachm.*), though well supported (AE<sup>1</sup>; comp. D<sup>1</sup> ἐπαρορθώσῃς, and FG δειορθώσῃς), might have had its termination suggested by καταστήσῃς below. The middle, it must be owned, has here scarcely any force (Winer, *Gr.* § 38. 6, p. 230), unless it be taken as an instance of what is now called an *intensive* or ‘*dynamic*’ middle; see Krüger, *Sprachl.* § 52. 8 sq., and comp. notes on 1 *Tim.* iv. 6. **κατὰ πόλιν]** ‘*in every city;*’ ‘*from city to city;*’ ‘*oppidatim,*’ Calv.; comp. Acts xiv. 23, χειροτονήσαντες...καὶ ἐκκλησίσιν πρεσβυτέρους, and as regards the expression, Luke viii. 1, Acts xv. 21, xx. 23. The deduction of Bp. Taylor, ‘*one in one city, many in many*’ (*Episc.* § 15), is certainly precarious. On the connexion between κατὰ and σὺν, both in this distributive and in other senses, see Donalds, *Cratyl.* § 183 sq. **ὡς ἔγώ κ.τ.λ.]** ‘*as I directed thee,*’ ‘*disposui tibi,’ Vulg.*; in reference, as De W. says, not only to the ‘*Dass,*’ but the ‘*Wie,*’ as the following requisi-

6 ἐγὼ σοὶ διεταξάμην, εἴ τις ἔστιν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας  
7 η ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι

tions further explain; the Apostle not only bid Titus perform this duty, but taught him how to do it wisely and efficiently. The verb is elsewhere in the N. T. active when joined with a dat. (Matt. xi. 1, 1 Cor. ix. 14, xvi. 1), except in Acts xxiv. 23. This again seems to be more a ‘dynamic’ middle than the ordinary middle ‘of interest.’ The force of the compound διατάσσω may be felt in the ‘dispositio (sc. eorum) quæ incomposita vel implicata et perplexa erant,’ comp. 1 Cor. xi. 34) which a directive command tacitly involves: see Winer, *de Verb. Comp.* Fasc. v. p. 7.

6. εἰ τις κ.τ.λ.] ‘if any one be unaccused, have naught laid to his charge,’ εἰ μηδεὶς ἔσχεν ἐπισκῆψας ἐν τῇ ἡσῆ, Chrys.; substance of the directive order, and in close connexion with what precedes. The form of expression certainly does not seem intended to imply that it was probable few such would be found (comp. Heydenr.); it only generally marks the class to which the future presbyter was necessarily to belong. For the exact meaning of ἀνέγκλητος (*sine crimine*, Vulg.), see notes on 1 Tim. iii. 10, and Tittm. *Synon.* I. p. 31. μιᾶς γυναικὸς ἀνήρ] ‘a husband of one wife.’ for the meaning of this expression see notes on 1 Tim. iii. 2. The remark of Chrys. may be here adduced, as certainly illustrative of the opinion held in the early Church; ὅτε γὰρ ἀπαντεῖς, ὅτε, δι εἰ μὴ κεκάλυται παρὰ τῶν νόμων τὸ μὴ δευτέρους ὄμιλεν γάμοις, ἀλλ’ ὅμως πολλὰς ἔχει τὸ πρᾶγμα κατηγοριας. τέκνα κ.τ.λ.] ‘having believing children,’ the emphasis seems to rest on πιστά; the Christian πρεσβύτερος was

not to have heathen, Judaizing, or merely nominally-believing children; comp. 1 Tim. iii. 4, 5, where the duty of the father is more fully specified. The expression, not perhaps without reason, has been urged as a hint that Christianity had been established in Crete for some time.

μὴ ἐν κατηγορίᾳ ἀσωτίας] ‘not in accusation of dissoluteness,’ i. e. ‘not accused of,’ Auth. The κατηγορία (John xviii. 29, 1 Tim. v. 19) is, as it were, something in which they might be involved, and out of which they were to take care to be always found: οὐκ εἴπε μὴ ἀπλῶς ἀσωτος [εἴπεν ἀπλῶς μὴ ἀσ., conject. Bened.], ἀλλὰ μηδὲ διαβολὴν ἔχειν τοιαύτην, Chrys. On the meaning and derivation of ἀσωτία, see notes on *Eph.* v. 18. η ἀνυπότακτα] ‘or unruly,’ scil. disobedient to their parents; the reason is given in 1 Tim. iii. 5, paraphrased by Theoph., ὁ γὰρ τὰ οἰκεῖα τέκνα μὴ πατείνεις, πῶς ἀλλοι ρυθμίζει; For the meaning of ἀνυπότ., see notes on 1 Tim. i. 9.

7. τὸν ἐπίσκοπον] ‘every bishop,’ or, according to our idiom, ‘a bishop,’ Auth.; on the article, see notes on *Gul.* iii. 20, and on the meaning of the term ἐπίσκ., and its relation to πρεσβύτερος, see notes on 1 Tim. iii. 1. The Apostle here changes the former designation into the one that presents the subject most clearly in his *official* capacity, the one in which his relations to those under his rule would be most necessary to be defined. The excellent treatise of Bp. Pearson, *Minor Works*, Vol. I. p. 271 sq., may be added to the list of works on episcopacy noticed on 1 Tim. l.c.: his posi-

ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὁργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλόξενον, φιλ-

tions are, that episcopal government was ‘*sub Apostolis, ab Apostolis, in Apostolis*,’ p. 278.      ὡς Θεοῦ οἰκον.] ‘as being God’s steward;’ Θεοῦ not without prominence and emphasis. While the previous title is enhanced and expanded, the leading requisition (*ἀνέγκλ.*) is made more evidently necessary from the position occupied by the subject: he must indeed be *ἀνέγκλ.*, as he is a steward of the *οἶκος Θεοῦ*, the Church of the living God (1 Tim. iii. 15). On this use of *ὡς*, see notes on *Eph.* v. 28. From what has been said, and from the more pregnant meaning of *οἰκονόμος* in that passage, we can hardly consider 1 Cor. iv. 1 (compare 1 Pet. iv. 10) as a strict parallel of the present passage.

μὴ αὐθάδη] ‘not self-willed;’ not, in a derivative sense, ‘haughty,’ Goth. (*‘háuh-háirts’*), but, as Syr. correctly, though somewhat paraphrastically,

سَعْيٌ لِّمَنْ يُحِبُّونَ [duc-tus voluntate sui-ipsius]; τὴν δὲ αὐθάδειαν αὐταρέσκειαν λέγω, Greg. Naz. Vol. II. p. 199. The adj., as its derivation suggests (*αὐτός, ἥδομαι*), implies a self-loving spirit, which in seeking only to gratify itself is regardless of others, and is hence commonly *ὑπερήφανος, θυμώδης, παρδόνομος*, Hesych.; rightly defined as ‘qui se non accommodat aliis, ideoque omnibus incommodus est, morosus,’ Tittm. *Synon.* I. p. 74; see esp. Theophrast. *Charact.* xv., [Aristot.] *M. Moral.* I. 29, the essay on this word in Raphel, *Annot.* Vol. II. p. 626, and the numerous exx. in Wetst. *in loc.*, and Elsner, *Obs.* Vol. II. p. 320. It occurs in the N.T. only here and 2 Pet. ii. 10, *τολμηταν αὐθάδειαν*.      Winer has here remarked that *μὴ* rather than *οὐ* is pro-

perly used, as the qualities are marked which the *assumed model* bishop ought to have to correspond to his office (*Gr.* § 59. 4. obs., p. 566, ed. 5,—appy. withdrawn from ed. 6): in a general point of view the observation is just, but in this particular case the *μὴ* is probably due to the objective form of the sentence in which it stands; see Donalds. *Gr.* § 594.      ὁργίλον] ‘soon angry,’ ‘irascible,’ ἄτ. λεγόμ. in N.T.; thus specially defined by Aristotle (*Ethic.* IV. 11), *οἱ μὲν οὖν ὁργίλοι ταχέως μὲν ὁργίζονται καὶ οἱς οὐ δεῖ καὶ ἐφ’ οἷς οὐ δεῖ καὶ μᾶλλον ἡ δεῖ, πανόνται δὲ ταχέως.* The lengthened termination -λος, esp. in -ηλός, -ωλός, denotes ‘habit,’ ‘custom,’ Buttm. *Gr.* § 119. 13 e.      μὴ πάροινον, μὴ πλήκτην] See notes on 1 Tim. iii. 3, and on *αἰσχροκερδῆ*, ib. iii. 8, and comp. below, ver. 11.

8. φιλόξενον] ‘hospitable;’ so 1 Tim. iii. 2, comp. v. 10, 3 John 5, 6. This hospitality, as Conyb. remarks, would be especially shown when Christians travelling from one place to another were received and forwarded on their journey by their brethren. The precept must not however be too much limited; comp. Heb. xiii. 2.

φιλάγαθον] ‘a lover of good,’ ‘benignum,’ Vulg., Clarom.; see notes on 2 Tim. iii. 3. Here at first sight the masculine reference (‘bonorum amantem,’ Jer.) might seem more plausible as following *φιλόξενον* (Est.); still, on the other hand, the transition from the special to the general, from hospitality to love of good and benevolence, would appear no less appropriate; see Wisd. vii. 22, where the ref. (though so implied by Schleusner, *Lex.* s. v.) does not seem to be to persons. Both meanings are probably admissible (Rost

9 ἀγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

u. Palm, *Lex. s. v.*), but the analogy of similar compounds (*e. g. φιλόκαλος*) would point rather to the neuter.  
**σώφρονα**] ‘discreet,’ or ‘sober-minded,’ see notes on 1 Tim. ii. 9, where the meaning of *σωφροσύνη* is briefly investigated.

**δίκαιον, ὅσιον**] ‘righteous, holy,’ comp. 1 Thess. ii. 10, Eph. iv. 24. The ordinary distinction recapitulated by Huth, *περὶ μὲν ἀνθρώπους δίκαιος, περὶ δὲ θεοὺς ὅσιος* (see Plato, *Gorg.* p. 507 b), does not seem sufficiently exact and comprehensive for the N. T. *Δίκαιος*, as Tittmann observes, ‘recte dicitur et qui jus fasque servat, et qui facit quod honestum et æquum postulat,’ *Synon.* I. p. 21: *ὅσιος*, as the same author admits (p. 25), is more allied with *ἀγνός*, and, as Harless has shown (*Ephes.* p. 427), involves rather the idea of a ‘holy purity,’ see notes on *Eph. iv. 24*. The derivation of *ὅσιος* seems to be very doubtful; see Pott, *Etym. Forsch.* Vol. I. p. 126, compared with Benfey, *Wurzellex.* Vol. I. p. 436.

**ἐγκρατῆ**] ‘temperate;’ ἄπ. λεγόμ. in N. T., but the subst. occurs in Acts xxiv. 25, Gal. v. 23, 2 Pet. i. 6, and the (nearly unique) verb *ἐγκρατεύεσθαι*, in 1 Cor. vii. 9, ix. 25. The meaning is sufficiently clear from the derivation (*τὸν πάθους κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ δφθαλμῶν ἀκολάστων*, Chrys.), and though of course very pertinent in respect of ‘libido’ (comp. De W.), need in no way be limited in its application; comp. Suicer, *Thesaur. s. v.* Vol. I. p. 1000.

9. **ἀντεχόμενον**] ‘holding fast;’ comp. Matth. vi. 24, Luke xvi. 13,

and in a somewhat more restricted sense 1 Thess. v. 14, *ἀντεχ. τῶν ἀσθενῶν*. The *ἀντεχ.* appears to involve a faint idea of holding out against something *hostile* or *opposing* (comp. Rost u. Palm, *Lex. s. v.*), which however passes into that of ‘steadfast application to,’ &c.; *e. g. τῆς βαλδασῆς*, Thucyd. I. 13, Polyb. I. 58. 3; *Ἑλπίδος μηδεμιᾶς*, Polyb. I. 56. 9, in which latter author the word is very common; see Schweigh. *Polyb. s. v. τοῦ κατὰ κ.τ.λ.]* ‘the faithful word which is according to the teaching;’ *i. e.* the true Christian doctrines set forth by, and agreeing with Apostolic teaching; comp. 2 Tim. i. 13, *λόγων ὃν παρ’ ἐμοῦ ἡκουσας*, ib. iii. 14, *μένε ἐν οἷς ἔμαθες*. There is some slight difficulty in the explanation. The position of the words shows plainly that there are not two distinct specifications in respect of the *λόγος* (Heydenr.), but one in respect of the *πιστὸς λόγος*, viz. that it is *κατὰ διδαχή*, ‘eum qui secundum doctrinam est fidelem sermonem,’ Vulg.: the only doubt is what meanings are to be assigned to *κατὰ* and *διδαχή*; is it (a) ‘sure with respect to teaching others’ (‘verba ipsius sint regula veritatis,’ Jerome), *διδαχὴ* having thus an active reference? or (b) ‘sure in accordance with the teaching received’ (‘as he hath been taught,’ Auth.), *διδαχὴ* being taken passively? Of these (b) seems certainly to harmonize best with the normal meaning of *πιστός*; the faithful word is so on account of its accordance with Apostolic teaching. Of the other interpr. that noticed by Flatt, 2 (compare Calv.), ‘doctrina eru-

There are many evil teachers and seducers; the Cretan character has always been bad, so rebuke and warn them. In the unb<lieving and polluted there is neither purity, faith, nor obedience.

diendis hominibus inserviens,' seems as unduly to press *kata* (comp. ver. 1) as that of Raphael (*Annot.* Vol. II. p. 681), 'sermo doctrinæ,' unduly obscures it. *καὶ παρακαλεῖν κ.τ.λ.*] 'as well to exhort with the sound doctrine as,' &c.: on the connexion *καὶ...καὶ*, see notes on 1 Tim. iv. 10. 'Εν is here instrumental, a construction perfectly natural, especially in cases like the present, when 'the object may be conceived as existing in the instrument or means,' Jelf, *Gr.* § 622. 3; see Winer, *Gr.* § 48. a, p. 346, and notes on 1 Thess. iv. 18. On *ὑγιαν. δίδασκ.*, see notes on 1 Tim. i. 10. ἐλέγχειν] 'to confute:' the words of Chrys. are definite, ο γὰρ οὐκ εἰδὼς μάχεοθαι τοῖς ἔχθροῖς...καὶ λογισμοὺς καθαιρεῖν...περὶ ρώστων δίδασκαλικοῦ. The clause leads on the subject of ver. 10. On *τοὺς ἀντιλέγοντας*, 'gainsayers,' see notes on ch. ii. 9.

10. γάρ] In confirmation more especially of the preceding clause.

πολλοὶ καὶ ἀνυτ.] 'many unruly rascals and inward deceivers.' In his second edition *Tisch.* has here made two improvements; he has restored *καὶ* with DEFGKÉ; al.; Claram., Aug., Vulg., al.; Chrys., Dam. (*Rec.*)—its omission though well supported [ACI 8; 30 mss.; (*Lachm.*)] being apparently referable to an ignorance of the idiomatic πολὺς *καὶ* (Jelf, *Gr.* § 759. 4. 2); he has also removed the comma (*Lachm.*) after *ἀνυτ.*, as that word is clearly a simple adjective, prefixed to *ματαιολ.* and *φρεναπ.*, and serving to enhance the necessity for ἐπιστομίζειν. The *ματαιολ.* (ἅπ. λεγόμ., but see 1 Tim. i. 6) and *φρεναπάται* (ἅπ. λεγόμ., but see Gal. vi. 3) are the leading

Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότα- 10  
κτοὶ ματαιολόγοι καὶ φρεναπάται, μά-  
λιστα οἱ ἐκ περιτομῆς, οὓς δεῖ ἐπιστο- 11

substantival words. On *φρεναπάτης* ('mentis deceptor,' Jerome, 'making to err the minds of men,' Syr.), which seems to mark the *inward-working, insinuating*, character of the deceit ('quia...mentes hominum demulcent et quasi incantant,' Calv.), see notes on *Gal.* vi. 3, and on 'the case of deceivers and deceived' generally, Waterl. *Serm.* XXIX. Vol. v. p. 717 sq. οἱ ἐκ περιτομῆς defines more particularly the origin of the mischief; comp. ver. 14. The deceivers here mentioned were obviously not unconverted Jews, but Judaizing Christians, a state of things not unlikely when it is remembered that more than half a century before this time Jews (perhaps in some numbers) were living in Crete; see Joseph. *Antiq.* xvii. 12. 1, ib. *Bell. Jud.* II. 7. 1, and Philo, *Leg. ad Caium*, § 36, Vol. II. p. 587 (ed. Mang.). On the expression *οἱ ἐκ περιτ.*, comp. notes on *Gal.* iii. 7.

11. οὓς δεῖ κ.τ.λ.] 'whose mouths must be stopped,' Auth.; a good idiomatic translation, very superior to the Vulg., 'quos oportet redargui,' which, though making the reference to *τοὺς ἀντιλ.* ἐλέγχ. (ver. 9) a little more evident, is not sufficiently exact. 'Ἐπιστομίζειν has two meanings; either (a) 'frenis coercere,' ἐπιστομεῖ καὶ ἐγχαλιώσει, Philo, *Leg. Alleg.* III. 53, Vol. I. p. 117 (ed. Mang.); comp. James iii. 3, and the large list of exx. in Loesner, *Observ.* p. 425; or (b) 'obturare os,' Beza,  [occludere os] Syr., Theoph., —the meaning most suitable in the present case, and perhaps most common; see the exx. in Wetst. and Elsner *in loc.*,

<sup>α α α</sup>  
[occludere os] Syr., Theoph., —the meaning most suitable in the present case, and perhaps most common; see the exx. in Wetst. and Elsner *in loc.*,

μίζειν, οἵτινες ὅλους οἰκους ἀνατρέπουσιν διδάσκοντες ἀ  
12 μὴ δεῖ αἰσχροῦ κέρδους χάριν. εἰπέν τις ἐξ αὐτῶν ἵδιος

the most pertinent of which is perhaps Lucian, *Jup. Trag.* § 35, *Ιχθύν σε ἀποφανεῖ ἐπιστομίων.*

*οἵτινες*] ‘*inasmuch as they;*’ explanatory force of *ὅτις*, see notes on *Gal.* iv. 24.      *ὅλους κ.τ.λ.*]

‘*overthrow whole houses;*’ i.e. ‘*subvert the faith of whole families,*’ the emphasis resting appy. on the adjective. ‘*Ἀνατρέπω* occurs again 2 Tim. ii. 18, but here, from its combination with *οἴκους*, is a little more specific: exx. of *ἀνατρέπειν*, the meaning of which however is quite clear, are cited by Kypke, *Obs.* Vol. II. p. 378. The formula is adopted in *Conc. Chalced.* Can. 23.

ἀ μὴ δεῖ] ‘*things they should not;*’ *μή*, not *οὐ* (as usually in the N. T.), after the relative *ὅς*; the class is here only spoken of as conceived to be in existence, though really that existence was not doubtful; see Winer, *Gr.* § 55. 3, p. 426. In reference to the distinction between ἀ *οὐ δεῖ* and ἀ *μὴ δεῖ*, Winer refers to the exx. collected by Gayler, *Part. Neg.* p. 240; as however that very ill-arranged list will probably do little for the reader, it may be further said that ἀ *οὐ δεῖ* points to things which are *definitely* improper or forbidden, ἀ *μὴ δεῖ* to things which are so, either in the *mind* of the describer, or which (as here) derive a seeming *contingency* only from the mode in which the subject is presented. On the use of *οὐ* and *μὴ* with relatives, see the brief but perspicuous statement of Herm. on *Viger*, No. 267, and Krüger, *Sprachl.* § 67. 4. 3.

αἰσχροῦ κέρδους] ‘*base gain,*’—marking emphatically the utterly corrupt character of these teachers. It was not from fanatical motives or a morbid and Pharisaical (Math. xxiii. 15) love of proselytizing, but simply for

selfish objects and dirty gains. The words may also very probably have had reference to the general Cretan character; the remark of Polybius is very noticeable; *καθόλου δ' ὁ περὶ τὴν αἰσχροκέρειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ' αὐτοῖς, ὡστε παρὰ μόνοις Κρηταῖοις τῶν ἀπόντων ἀνθρώπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος*, *Hist.* vi. 46. 3; see Meursius, *Creta*, IV. 10, p. 231.

12. ἐξ αὐτῶν can only refer to those whom the Apostle is about to mention by name,—the Cretans; *τῶν Κρητῶν διελέγχων τὸ τῆς γνώμης ἀβέβαιον*, Theod. To refer the pronoun to the preceding *οἱ ἐπειτ.,* or *πολλοὶ κ.τ.λ.* (as appy. Matth.), would involve the assumption that the Cretan Jews had assimilated all the peculiar evil elements of the native Cretan (see De W.), a somewhat unnecessary hypothesis. The Cretans deserved the censure, not as being themselves false teachers, but as readily giving ear to such.

Ἴδιος αὐτῶν προφ.] ‘*their own prophet.*’ There is here no redundancy; *αὐτῶν* states that he belonged to them, *ἴδιος* marks the antithesis; he was a prophet of their *own*, not one of another country, *οὐ γάρ Ἰουδαῖον προφήτης*, Theod.; see Winer, *Gr.* § 22. 7, p. 139. The prophet here alluded to is not Callimachus (Theod.), but Epimenides (Chrys., al.), a Cretan, born at Knossus or Gortyna, said to have been priest, bard, and seer, among his countrymen, to have visited Athens about 596 B.C., and to have died soon afterwards above 150 years old. He appears to have deserved the title *προφ.* in its fullest sense, being termed a *θεῖος ἀνήρ*, Plato, *Legg.* I. p. 642 D, and coupled with Bacis and the Erythraean Sibyl by Cicero, *de Div.* I. 18.

αὐτῶν προφήτης Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρεις ἀργαῖ. ἡ μαρτυρία αὐτη ἐστὶν ἀληθής. δι’ ἣν 13 αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ

The verse in question is referred by Jerome to the work of Epim. περὶ χρηστῶν. For further details see Fabricius, *Bibl. Graeca*, I. 6, Vol. I. p. 36 (ed. 1708), and Heinrich, *Epimenides* (Leips. 1801).      **ἀεὶ ψεῦσται]** ‘always liars.’ Repeated again by Callimachus, *Hymn. ad Jov.* 8, and if antiquity can be trusted, a character only too well deserved: hence the current proverb, *πρὸς Κρῆτα κρητίξειν*, Polyb. *Hist.* VIII. 21. 5, see also *ib.* VI. 48. 5, Ovid, *Art. Am.* I. 298; comp. Winer, *RWB.* s. v. ‘*Kreta*,’ Vol. I. p. 676, Meursius, *Creta*, IV. 10, p. 223. Coray regards this despicable vice as not improbably a bequest which they received from their early Phoenician colonists; comp. Heeren, *Histor. Researches*, Vol. II. p. 28 (Transl.).

**κακὰ θηρία]** ‘evil beasts,’ in reference to their wild and untamed nature (comp. Joseph. *Antiq.* XVII. 5. 5, *πονηρὸν θηρόν* in reference to Archelaus, and the exx. in Wetst. and Kypke), and possibly, though not so pertinently, to their *ἀλυχροκέρδεια* and utter worthlessness, Polyb. *Hist.* VI. 46. 3. They formed the first of the three bad κάππα’s (*Κρῆτες, Καππάδοκαι, Κίλικες, τρία κάππα κάκιστα*), and appy. deserved their position.

**γαστέρεις ἀργαῖ]** ‘idle bellies,’ i.e. ‘do-nothing gluttons,’ Peile, comp. Phil. III. 19; in ref. to their slothful sensuality, their dull gluttony and licentiousness; ‘*gula et inertis otio deditæ*’ Est. The Cretan character which transpires in Plato, *Leyg.* Book I., in many points confirms this charge, esp. in respect of sensuality. Further examples of ἀργαῖ in the fem. form, nearly all from late writers, are given by Lobeck, *Phryn.* p. 105.

**13. ἡ μαρτυρία κ.τ.λ.]** ‘*This testimony is true.*’ It is very hasty in De W. to find in this expression anything harsh or uncharitable. The nature of the people the Apostle knew to be what Epimenides had declared it; their tendencies were to evil (‘*dubium non est quin deterrimi fuerint*,’ Calv.), and for the sake of truth, holiness, and the Gospel, the remedy was to be firmly applied: see some wise thoughts of Waterland on this subject, *Doct. of Trin.* ch. 4, Vol. III. p. 460 sq.

**δι’ ἣν αἰτίαν]** ‘*for which cause*,’ on account of these national characteristics; ‘*ἐπειδὴ ἡθος αὐτοῖς ἐστιν ιταμὸν καὶ δολερὸν καὶ ἀκόλαστον*, Chrys. Compare notes on 2 Tim. I. 12.

**Ἐλεγχε κ.τ.λ.]** ‘*confute them, set them right, with severity*,’ not the deceivers so much as *the deceived*, who also by their ready acquiescence in the false teaching (‘*ὅλοις οἴκους*, ver. 11) might tend to propagate the error. The adverb ἀποτόμως (*σκληρῶς, ἀπαραιγήτως*, Hesych.) only occurs again in 2 Cor. XIII. 10 (ἀποτομά is found in Rom. XI. 22, in opp. to *χρηστότης*), and, as the derivation suggests, marks the *asperity* (‘asperum et abscissum castigationis genus,’ Valer. Max. II. 7. 14) of the rebuke: in Dion. Hal. VIII. 61, the substantive stands in opp. to *τὸ ἐπιεικές*, and in Diod. Sic. XXXIII. frag. I., to *ἡμερότης*. See further exx. in Wetst. Vol. II. p. 75, and esp. Kypke, Obs. Vol. II. p. 179, compared with Fizt. Rom. Vol. II. p. 508.

**ἵνα κ.τ.λ.]** ‘*in order that they may be sound in the faith*,’ object and intent of the recommended course of action. De Wette here modifies the meaning of *ἵνα* as if it were used to specify the substance of the reproof: such an

14 πίστει, μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς  
15 ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. πάντα κα-  
θαρὰ τοῖς καθαροῖς τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις

interpr. is grammatically admissible (Winer, *Gr.* § 44. 8, p. 299, see notes on ch. ii. 12 and on *Eph.* i. 17), but in the present case not necessary; the Cretan disciples were doctrinally sick (*νοσοῦντες*, 1 Tim. vi. 4), the object of the sharp reproof was to restore them to health; comp. Theod. The sphere and element in which that doctrinal health was to be enjoyed was *πλοτισμός*.

14. μὴ προσέχοντες] ‘not giving heed,’ see notes on 1 Tim. i. 4; and on the *μύθοι*, here specially characterized as Ἰουδαϊκοί, see also notes on the same verse, where the nature of the errors condemned by these Epp. is briefly stated.  
 ἐντολαῖς ἀνθρ.] ‘commandments of men’ (comp. Matth. xv. 9, Col. ii. 22), in antithesis to the commandments of God (Wiesing.), though this antithesis, owing to the necessarily close connexion of ἀνθρώπων and the tertiary predicate ἀποστρεφομένων, must not be too strongly pressed: compare the following note. The context seems clearly to show that these ἐντολαὶ were of a ceremonial character, and involved ascetical restrictions, τὰς παρατηρήσεις τῶν βρωμάτων, Theoph. They had moreover an essentially bad origin, viz. ἀνθρ. ἀποστρ. τὴν ἀλήθειαν: *α γυμναστα σωματική*, based not on the old ceremonial law but on the rules of a much more recent asceticism, formed the background of all these commandments.

ἀποστρεφ. τὴν ἀληθ.] ‘turning aside from the truth,’ sc. ‘turning aside as they do,’—not (if we adopt the strictest rules of translation) ‘who are turning away,’ &c. Alf.; see Donalds. *Gr.* § 492, and comp. notes to *Transl.* On ἀποστρέφ. compare notes on 2 Tim. i. 15, and on the ab-

sence of the article before ἀποστρεφομένων, Winer, *Gr.* § 20. 4, p. 126. If the article had been prefixed to the two substantives and to the participle, then the two thoughts, that they were ordinances of men, and that these men were also very bad men, would have been made more prominent; comp. notes on *Gal.* iii. 26: if the art. had stood before the part. only, then the ἀνθρώποι would be regarded as an undefined class, which it was the object of the participial clause more nearly to specify; see notes on 1 Tim. iii. 13.

15. πάντα] ‘All things,—not merely in reference to any ‘ciborum delectum,’ Calv., but with a greater comprehensiveness (comp. οὐδέν below), including everything to which the distinction of pure and impure could be applied. Here however Chrys. seems unduly inclusive when he says, οὐδέν ἀκάθαρτον, εἰ μὴ ἀμαρτία μόνη; the statement must necessarily be confined to such things and such objects as can be the materials and, as it were, the substrata for actions (De W.); comp. Rom. xiv. 20. The insertion of μὲν after πάντα is rightly rejected by Lachm. and Tisch. with ACD<sup>1</sup>E<sup>1</sup>FGN<sup>1</sup>; al.; as being very probably occasioned by the following δέ. Winer, *Gr.* § 61. 5, p. 493 sq., urges its juxtaposition to a word with which it is not naturally connected (Acts xxii. 3, 1 Cor. ii. 15) as a reason why it was struck out; this is plausible, the uncial authority however seems too decided to admit of this defence.

τοῖς καθαροῖς] ‘for the pure,’ scil. ‘for them to make use of;’ dat. *commodi*, not dat. *judicii*, ‘in the estimation of,’ which, though admissible in this clause (see exx. in Scheuerl. *Synt.*

οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις 16 ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

§ 21. 5, p. 163, Winer, *Gr.* § 31. 4, p. 190), would not be equally so in the second; the *μεμιαμένοι* and *ἀπιστοι* do not merely account all things as impure (*παρὰ τὴν μεμιασμ. γνώμην ἀκάθαρτα γίγνεται*, *Θεοφ.*), but convert them into such; ‘pro qualitate vescientium et mundum mundis et immun-dum contaminatis fit,’ Jerome. Their own inward impurity is communicated to all external things; the objects with which they come in contact become materials of sin; comp. De W. *in loc. ἀπιστοις* ‘unbelieving;’ a frightful addition to the preceding *μεμιαμένοι*. Not only are they deficient in all moral purity, but destitute of all *πίστις*. The former epithet stands in more exact antithesis to *καθαροῖς*, while the latter heightens the picture. Practical unbelief (ver. 16) is only too commonly allied with moral pollution. On the form *μεμιαμ.* [with AC(D<sup>1</sup>) *μεμιανμ.*, FG *μεμιαμμ.*] KLN; al., comp. Lobeck, *Phryg.* p. 35.

*ἀλλὰ μεμίανται κ.τ.λ.*] ‘but both their mind and their conscience have been polluted;’ declaration on the positive side of what has just been expressed on the negative, and in direct confirmation of it. It need scarcely be observed that *ἀλλὰ* is by no means equivalent to *γάρ*; the latter would give a reason why nothing was pure to the polluted; the former states with full adversative force the fact of an internal pollution, which makes the former statement ‘that nothing external was pure to them’ feeble when contrasted with it; see esp. Klotz, *Devar.* Vol. II. p. 9. On the more emphatic enumeration *καὶ...καὶ*, see notes on *1 Tim.* iv.

10, and Donalds. *Gr.* § 550 sq.

ὁ νοῦς is here not merely the ‘mens speculativa’ (comp. Sanderson, *de Obl. Consc.* § 17, Vol. IV. p. 13, ed. Jacobs.), but the willing as well as the thinking part of man (Delitzsch, *Psychol.* IV. 5, p. 140, Beck, *Bibl. Seelenl.* II. 18. b, p. 54); see also the notes on *1 Tim.* vi. 5. ἡ συνείδησις is the conscience, the moral consciousness within (see esp. notes on *1 Tim.* i. 5); the two united thus represent, in the language of Beck, the ‘Lebenstrom in seinem Aus- und Einfluss zusammen,’ p. 49, note. Bp. Taylor (*Ductor Dub.* I. 1. 1. 7) somewhat infelicitously regards the two terms as identical.

16. ὁμολογοῦσιν] ‘They profess;’ they make an open confession of God, but practically deny it, being deficient in all true earnestness; ‘quotiescumque vincimur vitiis atque peccatis, toties Deum negamus,’ Jerome.

ἀρνοῦνται] ‘deny (Him);’ in opposition to ὁμολογοῦσιν. The Vulg. (perhaps) and a few commentators (Wiesing., al.) supply εἰδέναι after ἀρνοῦνται. This does not seem necessary; the use of ἀρνεῖσθαι with an accus. personæ is so extremely common, that it is best, with Syr., to retain the simpler construction. Though so common in the N.T., ἀρνεῖσθαι is only used by St Paul in the Past. Epp.; add Heb. xi. 24.

βδελυκτοὶ] ‘abominable,’ δπ. λεγόμ. in N.T.; comp. Prov. xvii. 15, ἀκάθαρτος καὶ βδελυκτός (Πτυχίη), 2 Macc. i. 27, ἐξουθενημένος καὶ βδελυκτούς. There is no oblique reference to idolatry (βδελύγματα, Deut. xxix. 17, al.), nor necessarily to the abomination in which

II. Σὺ δὲ λάλει ἀπρέπει τῇ ὑγιαινούσῃ  
2 διδασκαλίᾳ· πρεσβύτας νηφαλίους εἶναι,  
σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πί-  
3 στει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας ὡσαύτως ἐν

certain animals, &c., were formerly held (*Lev. xi. 10*), and which they might still have felt, though this is more plausible; comp. Wiesing. It is simply said that their actions and principles made them ‘abominable’ (*μοσθτοί*, *Hesych.*) in the sight of God. The verb is used metaphorically in Attic writers, but not in a sense so far removed from the primary notion (*βδέω*) as in the *LXX.* and eccl. writers; comp. Aristoph. *Vesp.* 792. *ἀδόκιμοι* ‘reprobate,’ not actively ‘quia bonum probare non possunt,’ Beng., but passively, ‘reprobi,’ Vulg., Clarom., Goth. (*'uskusanái'*, cogn. with ‘choose’), as in *2 Tim. iii. 8*, and elsewhere in the N. T.; see notes *in loc.* The use of the word, if we except *Heb. vi. 8*, is confined to St Paul.

CHAPTER II. 1. Σὺ δέ] ‘But do thou,’ address to Titus in contrast to these false teachers; so *2 Tim. iii. 10, iv. 5*. Chrys. has here missed the force of the contrasted address, *αὐτὸς εἰσὼν ἀκδεθαρτοί*, *ἀλλὰ μὴ τούτων ἔνεκεν σιγήσῃς*, comp. also Theod.; Titus is not tacitly warned not to be deterred or disheartened, but is exhorted to preach sound doctrine in opposition to their errors. *λάλει*] ‘speak,’ ‘utter;’ ‘ore non cohibito,’ Beng. On the difference between *λαλέω*, ‘vocem ore mittere’ [*λαλ-*, Germ. *lallen*, comp. Benfey, *Wurzellex.* Vol. II. p. 9], *λέγειν*, ‘dicere, sc. colligere verba in sententiam’ (comp. Donalds. *Cratyl.* § 453), and *ελπεῖν*, ‘verba facere,’ see Tittmann, *Synon.* I. p. 80 sq.; comp. also Trench, *Synon.* Part II. § 26.

τῇ ὑγιαιν. διδασκ.] ‘the sound doctrine;’ see notes on *1 Tim. i. 10*.

Charge the aged men to be sober and faithful; the aged women to be holy themselves and to school the younger women.

2. *πρεσβύτας*] ‘aged men,’ ‘senes,’ Vulg., Clarom.; not *πρεσβυτέρους*, in an official sense: ‘in duas classes *νεωτέρων* et *πρεσβυτέρων* dividunt Apostoli populum Christianum in unaquaque Ecclesia,’ Pearson, *Vind. Ign.* (ad Lect.), p. 12 (A.-C. Libr.). The inf. with the accusative specifies the substance of the order which was contained in what Titus was to enunciate; comp. Madvig, *Synt.* § 146.

*νηφαλίους*] ‘sober,’ Vulg., Clarom.; not ‘watchful,’ Syr.  [excitati], and even Chrys.; see notes on *1 Tim. iii. 2*, and on *2 Tim. iv. 5*. On the meaning of *σεμνός*, comp. notes on *1 Tim. ii. 2*, and on that of *σώφρων*, ib. ii. 9.

τῇ πίστει] ‘in respect of faith;’ dative ‘of reference to,’ see notes on *Gal. i. 22*, and Winer, *Gr.* § 31. 6, p. 193. It may be observed that this expression may almost be interchanged with *ἐν* and the dat. as in ch. i. 13: this seems to confirm the remark in *Gal. l. c.*, that this class of datives may not uncommonly be considered as a species of the local dat. ethically used. Here the *τὸν γιαννεῖν* of the aged men was to be shown in their faith; it was to the province of that virtue that the exhibition of it was to be limited.

τῇ ὑπομονῇ] ‘in patience;’ ‘in ratione bene consideratā stabilis et perpetua mansio,’ Cicero, *de Invent.* II. 54. 164. It is here joined with *πίστις* and *ἀγάπη*, as in *1 Tim. vi. 11* (comp. *1 Thess. i. 3*), and serves to mark the *brave patience*, the enduring fortitude, which mark the true Christian character; see notes on *2 Tim. ii. 10*, and comp. Usteri, *Lehrb.* II. I. 4, p. 240.

**καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα σωφρονίζωσιν τὰς 4**

4. **σωφρονίζωσιν**] So Rec. with CDEKLN<sup>4</sup>; al. (*Griesb., De Wette, Huther, al.*). Both *Tisch.* and *Lachm.* read **σωφρονίζουσιν** with AFGHN<sup>1</sup>; al. Although this evidence is strong, we may well hesitate to adopt a solecism so glaring, especially when in the very next verse *ἵνα* is used again and correctly. In 1 Cor. iv. 6, Gal. iv. 17, this may be more easily accounted for; see notes on *Gal. l. c.*, and comp. Winer, *Gr.* § 41. 1, p. 259.

3. **πρεσβύτιδας**] ‘aged women;’ a δπ. λεγόμ., synonymous with the **πρεσβύτεραι**, 1 Tim. v. 2. They were to be ωσαύτως, and not ὡς ἐτέρως in respect of any of the foregoing qualifications: comp. 1 Tim. iii. 8.  
**ἐν καταστήματι**] ‘in demeanour,’

**نِسَّهُوْلَك** [ἐν σχήματι] Syr.; a

δπ. λεγόμ., in meaning a little, but a little only, different from **καταστολή**, 1 Tim. ii. 9. In the latter place the prevailing idea is perhaps outward deportment as enhanced by what is purely external, dress, &c., in the present case outward deportment as dependent on something more internal, e. g. *manner, gesture, &c.*, ‘incessus et motus, vultus, sermo, silentium,’ Jerome; see also Coray *in loc.* It is manifestly contrary to the true meaning of the word to refer it to the mere externals of dress on the one hand (*τὰ περιβολαῖα*, *Ecum.*), and it seems inexact, without more precise adjuncts in the context, to limit it *solely* to internals (‘ornatus virtutum,’ Beng.) on the other. Wetst. cites Porphyry, *de Alt.* iv. 6, τὸ δὲ σεμνὸν κάκ τοῦ καταστήματος ἔωράτο, with which comp. Ignat. *Trall.* § 3, οὐ αὐτὸ τὸ κατάστημα μεγάλη μαθητεῖα. Plutarch uses somewhat similarly the curious adjective **καταστηματικός**, e. g. *Tib. Gracch.* § 2, ιδέᾳ προσώπου καὶ βλέψιατι καὶ κινήματι πρᾶσι καὶ καταστ. ἦν.

**ἱεροπρεπεῖς**] ‘holy-beseeming,’ ‘as becometh holiness,’ Auth.; the best gloss

is the parallel passage, 1 Tim. ii. 10, δ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσύβειαι; comp. Eph. v. 3, καθὼς πρέπει ἀγίοις. The word is a δπ. λεγόμ. in the N. T., but not very uncommon elsewhere, e. g. Xen. *Sympo.* viii. 40, Plato, *Theages*, p. 122 D: see these and other exx. in Wetst. On **διαβόλους**, see notes on 1 Tim. iii. 11.

**μὴ οἶνῳ κ.τ.λ.**] ‘not enslaved to much wine;’ an expression a little stronger than 1 Tim. iii. 8, μὴ οἶνῳ πολλῷ προσέχοντες, and possibly due to the greater prevalence of that vice in Crete: this transpires clearly enough in Plato, *Legg.* I. and II., comp. Book I. § 11, p. 641.

**καλοδιδασκάλους**] ‘teachers of what is good,’ ‘honestatis magistræ,’ Beza, not by public teaching, but, as the context implies by its specifications, in domestic privacy, ἐπ’ οἰκίας, Chrys. On **καλὸς** compare notes on 1 Tim. iv. 4.

4. **ἵνα σωφρονίζωσιν κ.τ.λ.**] ‘that they may school the young women to be, &c.;’ παιδεύωσιν, Theoph.,—not exactly ‘prudentiam doceant,’ Vulg., Clarom. (comp. Syr.), which, though perfectly correct *per se*, would here, on account of the following **σώφρονας**, be somewhat tautologous: numerous exx. of this less special sense of **σωφρονίζειν** are cited by Loesn. (*Obs.* p. 427) from Philo, all appy. confirmed by its connexion with, and juxtaposition to, the weaker νοιθέτεῖν. It may be remarked that in the corresponding passage, I

5 νέας φιλάνδρους εἶναι, φιλοτέκνους, σώφρονας, ἀγνάς,  
οἰκουργούς, ἀγαθάς, ὑποτασσομένας τοῖς ιδίοις ἀνδρά-  
σιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

Tim. v. 2, Timothy is himself directed to exhort the *νεωτέρας*; here it is to be done by others: this was probably in consequence of the greater amount of practical teaching and exhortation which the Cretan women required. It does not seem necessary to adopt, with *Tisch.*, a solecistic reading when the correct mood is fairly supported; see crit. note.

φιλάνδρους]

'lovers of their husbands;' τὸ κεφαλαῖον τοῦτο τῶν κατὰ τὴν οἰκίαν ἀγαθῶν, Chrys. This and the adjectives which follow are, as *εἶναι* further suggests, dependent on the verb immediately preceding, and serve more specifically to define the nature and substance of the *σωφρονισμός*. If the connexion had been with *λἀλει* as in ver. 3, the infinitive, as there, would more naturally have been omitted. Calvin evades this objection by referring φιλάνδρ. and φιλοτέκν. to the *νέατι*, but σώφρονας κ.τ.λ., to the πρεσβύτιστες: this however wholly mars the natural sequence of the epithets. The *νέατι* are here, as the immediate context shows, primarily the young married women, but of course not exclusively, as four out of these epithets can belong equally to married or single; comp. notes on ver. 6.

5. σώφρονας] 'sober-minded,' 'discreet,' see notes on *1 Tim.* ii. 9. The more general σώφρ. is then followed by the more special ἀγνάς, which here, as the subject and the context seem to require, has reference, not to purity from πνευματικός μολυσμός (Coray), but more particularly to 'chastity;' καὶ σώματι καὶ διανοίᾳ καθαρὰ ἀπὸ τῆς τῶν ἀλλοτρίων καὶ μίξεως καὶ ἐπιθυμίας, Theoph.

οἰκουργούς] 'workers

at home,' there is to be no desire or attempt περιέρχεσθαι (*1 Tim.* v. 13); home occupations are to preclude it. We now (with *Lachm.* and *Tisch.*) adopt this reading owing to the very distinct preponderance of external evidence [ACD'EFGN<sup>1</sup>], but, as the spaced Greek in the text is intended to imply, with much hesitation, no other clear example of its use having yet been adduced, and no distinct trace of this reading being recognizable in the older versions. The verb occurs Clem. Rom. I. I, and appy. in reference to this passage. It has also been found in Soranus (A.D. 120?), *de Arte Obst.* VIII. 21, but its association with καθέδριον makes the reading very doubtful. If we retain the more familiar οἰκουρούς [*Rec.* with D<sup>3</sup>HKL (*not I* as *Tisch.*) N<sup>4</sup>; nearly all mss.], the meaning will be, 'keepers at home,' Auth., 'domisedas,' 'casarias,' Elsner, or more literally, 'domum custodientes,' Claram., 'domus curam habentes,' Vulg., sim. Syr. According to Hesych. οἰκουρὸς is ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων, the Homeric οὖρος, 'watcher' [possibly from ὄρ. 'watch' (?), Pott, *Etym. Försch.* Vol. I. p. 123, comp. φρουρά], giving the compound its definite meaning: see Suicer, *Thes.* s. v., and the large collection of exx. in Elsner, *Obs.* Vol. II. p. 324 sq. ἀγαθὸς is not to be joined with οἰκουργούς, as Syr. and Theoph., but regarded as an independent epithet = 'benignas,' Vulg., Arm., al.; comp. Matth. xx. 15. On the distinction between ἀγαθὸς ('qui commodum aliis præstat') and δίκαιος ('qui recti et honesti legem sequitur'), see Tittm. *Synon.* I. p. 19 sq.; comp. also notes on *Gal.* v. 22.

Exhort young men to be sober, being thyself a pattern; exhort servants both to please their masters and to be trusty.

Τοὺς νεωτέρους ὡσαύτως παρακάλει 6  
σωφρονεῖν, περὶ πάντα σεαυτὸν παρ- 7

The interpr. of Bloomf., 'good managers,' according to which it is to be considered as 'exegetical of the preceding,' is wholly untenable. It is rather added with a gentle contrast; the *oikouría* was not to be marred by 'austeritas,' sc. 'in servulos' (Jerome), or by improper thrift (Heydenr.).

**ὑποτασσομένας κ.τ.λ.]** 'submitting themselves to their own husbands.' On the distinction between *ὑποτάσσοντα* (*sponte*) and *πειθαρχεῖν* (*coactus*), see notes on ch. iii. 1, Tittmann, *Synon.* Part II. p. 3, and on the proper force of the pronominal *ἴδιος* (Donalds, *Craftyl.* § 139) when thus connected with

*ἀνήρ*, see notes on *Eph.* v. 22. The concluding words of the verse, *ἴνα μὴ κ.τ.λ.*, may be regarded as dependent on all that precedes, but perhaps are more naturally connected with this last clause (Est.); the *λόγος τοῦ Θεοῦ* (the Gospel) would be evil spoken of if it were practically apparent that Christian wives did not duly obey their husbands; comp. 1 Tim. vi. 1. Theodore refers it, somewhat too narrowly, to the fact of women leaving their husbands *προφάσει θεοσεβέτας*: the implied command here, and the expressed command in *Eph.* v. 22, are perfectly general and inclusive.

6. **Τοὺς νεωτέρους]** 'The younger men,' in contrast with the *πρεσβύτερος*, ver. 2; just as the *νέατι* form a contrasted class to the *πρεσβύτερος*, ver. 3. There is thus no good reason for extending it, with Matth., to the young of both sexes. It seems to have been the Apostle's desire that the exhortations to the Cretan *νέατι* should be specially administered by those of their own sex; contrast 1 Tim. v. 2.

**σωφρονεῖν]** 'to be sober-minded,' in

this pregnant word a young man's duty is simply but comprehensively enunciated; οὐδὲν γάρ οὔτω δύσκολον καὶ χαλεπὸν τῇ ἡλικίᾳ ταύτῃ γένοιται, ὡς τὸ περιγενέσθαι τῶν ἡδονῶν τῶν ἀτόπων, Chrys.: comp. Neand. *Planting,* Vol. I. p. 486 (Bohn). The repeated occurrence of this word in different forms in the last few verses, would seem to hint that 'immoderati affectus' were sadly prevalent in Crete, and that the Apostle had the best of reasons for that statement in i. 12, 13, which De W. and others so improperly and unreasonably presume to censure.

7. **περὶ πάντα** is not to be connected with *σωφρονεῖν* ('ut pudici sint in omnibus,' Jerome), but, as Syr., Vulg., Chrys., and in fact all the leading versions and expositors, with *σεαυτ. παρεχόμενος*. It can scarcely be necessary to add that *πάντα* is neuter; for the uses of *περὶ*, see notes on 1 Tim. i. 19.

**σεαυτὸν παρεχ.]** 'exhibiting thyself;' reflexive pronoun with the middle voice; see Winer, *Gr.* § 38. 6, p. 230. In this use, not without precedent in earlier Greek, e. g. Xen. *Cyrop.* VIII. 1. 39, Plato, *Legg.* x. p. 890 c, emphasis and perspicuity are gained by the special addition of the pronoun. Here for instance without the pronoun the reference might have seemed doubtful; the *τύπον* might have been referred to one of the *νεωτέροι* and the use of the middle to the interest felt by Titus in making him so. In such cases care must be taken to discriminate between what is now termed an intensive or 'dynamic' middle (Krüger, comp. notes on 1 Tim. iv. 6) and a simple reflexive middle; in the former case the pro-

εχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθο-  
8 ρίαν, σεμνότητα, λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἔξ  
9 ἐναντίας ἐντραπῇ, μηδὲν ἔχων λέγειν περὶ ήμῶν φαῦλον.

noun would seem to be generally admissible, in the latter (the present case) it can only legitimately appear when emphasis or precision cannot be secured without it; see Krüger, *Sprachl.* § 52. 10. 10, and on the uses of *παρέχ.* comp. Kuster, *de Verb. Med.* § 49. *καλῶν ἔργ.*] On this expression, which is perfectly comprehensive and inclusive, comp. notes on ch. iii. 8. Few will be disposed to agree with Calvin in his connexion of these words with *ἐν τῇ διδασκαλίᾳ.*

*ἀφθοπλαν*] ‘uncorrectness,’ ‘sincerity,’ sc. *παρεχόμενος*; ‘integritatem,’ Vulg., Clarom.: Syr. paraphrases. The associated word *σεμνότης* as well as what would otherwise be the tautologous *λόγον ὑγιῆ*, seem to refer *ἀφθοπλαν*, not objectively to the teaching (scil. *διδασκαλίαν ἀδιάφθορον*, Coray), but subjectively to the teacher, comp. 2 Cor. xi. 3; in his *διδασκαλίᾳ* he was to be *ἀφθορός* (Artemid. v. 95), in his delivery of it *σεμνός*: a chaste sincerity of mind was to be combined with a dignified *σεμνότης* of manner. This connexion is rendered perhaps still more probable by the reading of the text (*Lachm., Tisch.*): of two similarly abstract substantives, it would seem hardly natural to refer one to the teaching and the other to the teacher. For *ἀφθοπλαν*, FG read *ἀφθονλαν*, and D<sup>3</sup>E<sup>2</sup>LN<sup>4</sup> *ἀδιαφθό.* but neither reading deserves consideration. The addition *ἀφθαπλαν* (*Steph.* 1550, but not *Rec.*) is not well supported, viz. only by D<sup>3</sup>E<sup>2</sup>[<sup>1</sup>]KL; about 30 mss.; and a few Vv.: still less so is the addition *ἀγνελαν* with C, 3 mss., Syr.-Phil. On *σεμνότης*, see notes on 1 Tim. ii. 2, and on the practical applications of the verse, Bp. Taylor, *Serm. x. xi.*

8. *λόγον ὑγιῆ*] ‘sound discourse,’ not merely in private life (‘in consuetudine quotidiana,’ Beng.), but, as the context seems to require, in the exercise of his public duties, more especially in preaching, comp. 1 Tim. v. 17: ‘inter docendum nihil aliud loquere quam quod sanæ fidei conveniat,’ Estius. Several exx. of this use of *ὑγής* are cited by Raphel, *Annot.* Vol. II. p. 636. The *λόγος* is moreover not only to be intrinsically *ὑγής*, but so carefully considered and expressed as to be *ἀκατάγνωστος*, open to neither contempt nor animadversion; ‘nihil dignum reprehensione dicat aut faciat, licet adversarii sint ad reprehendum parati,’ Jerome: comp. 1 Tim. vi. 14. δὲ ἔξ ἐναντίας, sc. *χώρας* (Bos, *Ellips.* p. 562 [325], ed. Schaeff.), if indeed it be thought necessary to supply the ellipsis at all. The reference is doubtful; the ‘adversary’ (‘he who riseth against us,’ Syr.) seems certainly not δὲ διάβολος (Chrys.), but rather πᾶς δὲ κείνῳ διαπονήμενος, whether the opposing false teacher, or the gainsaying heathen. On the whole, the allusion in ver. 5, compared with the reading *ήμῶν* (us Christians), makes the latter reference (to the heathen) the most plausible; comp. 1 Tim. v. 14. The statement of Matth. that ACDEFG read *ὑμῶν* is completely erroneous; all the above, with the exception of A, read *ήμῶν*; see *Tisch. in loc.*

ἐντραπῇ] ‘may be shamed,’—not middle ‘sich schäme,’ Huther, but appy. here with a purely passive sense (comp. Syr. *لُصَّن*, ‘pudefiat,’ ‘erubescat’), as in 2 Thess. iii. 14; comp. 1 Cor. iv. 14, Psalm xxxv. 26, also

**Δούλους ιδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πάσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, μὴ νοσφίζομένους,** ἀλλὰ 10

9. *Ιδίοις δεσπ.]* So *Rec.* with CFGKLN; most mss.; Chrys., Theod., Dam. *Lachm.* and *Tisch.* (ed. 7) reverse the order with ADE; 6 mss., but on evidence inferior in critical value to that in favour of the text.

10. *πᾶσαν πίστιν]* So *Lachm.* with ACDEN<sup>4</sup> (FG *πᾶσαν ἐνδ. πίστιν*; N<sup>1</sup> om. *πίστιν*); 5 mss.; Clarom., Sangerm., al.; Lat. Ff. The order is reversed by *Tisch.* with KL; great majority of mss.; Copt., al.; Chrys., Theod., Dam., al. (*Rec.*, *Griesb.*, *Scholz*), but the weight of uncial authority is certainly in favour of the reading of the text. It may be also remarked that *appy.* in every other instance in St Paul's Epp. (except Eph. iv. 19) where *πᾶς* is in connexion with an abstract and anarthrous substantive, it does not follow but precede the noun.

*χυνθήσαν καὶ ἐντραπεῖσαν.*

**φαῦλον**] 'bad,' **βίω** [odiosum] Syr.; John iii. 20, v. 29 (in opp. to *ἀγαθός*), James iii. 16; Rom. ix. 11 and 2 Cor. v. 10 are both doubtful. This adjective, in its primary meaning 'light,' 'blown about by every wind' (Donalds. *Cratyl.* § 152), is used with a distinct moral reference in earlier as well as later writers (see exx. in Rost u. Palm, *Lex. s. v.*); in the latter however it is used in more frequent antithesis to *ἀγαθός*, and comes to mean little less than *κακός* (Thom. M. p. 889, ed. Bern.) or *πονηρός*; see Trench, *Synon.* Part II. § 34, and comp. Fritz. *Rom.* Vol. II. p. 297.

9. **Δούλους κ.τ.λ.]** '(*Exhort*) bond-servants to be in subjection to their own masters.' It does not seem necessary to refer this construction to ver. 1 (*Mattb.*); the infin. is dependent on *παρακάλει*, ver. 6, the two following verses being dependent on the participle *παρεχ.* and practically parenthetical. On the general drift of these exhortations to slaves, and on the meaning of some particular terms (*Ιδίοις, δεσπόταις*), see notes and reff. on *1 Tim.* vi. 1 sq. The deportment and relations of women and servants to the *οἰκοδεσπόται* were practically to teach and edify the heathen; *οὐ γάρ*

*ἀπὸ δόγματος δόγματα ἀλλ' ἀπὸ πραγμάτων καὶ βίου τὰ δόγματα κρίνονται* "Ελληνες, Chrys.,—who however in an interesting passage speaks very despondingly of the moral and religious opportunities of *δοῦλοι*.

**εὐαρέστους**] 'well-pleasing,' a term frequently used by St Paul, Rom. xii. 1, 2, xiv. 18, 2 Cor. v. 9, al., but in all passages except the present with relation to God or our Lord. Fritz. (*Rom. l. c.* Vol. III. p. 31) rightly objects to the translation 'obsequiosus,' Bretschn.,—comp. Syr. **ஓ; வாழு** [placentes se præbeant], but doubtfully advocates a purely passive or rather neutral translation, 'is cui facile satisficias,' 'homo contentus,' similarly Jerome, 'complacentes conditioni suæ.' This certainly does not seem necessary, the reference is more naturally to *δεσπόταις*, 'well pleasing to them,' i.e. 'approved by them (comp. Phil. iv. 18) in all things;' comp. Clem. Alex. *Strom.* VII. 13 (83), p. 883 (ed. Pott.), *πρὸς τὸν Κύριον εὐάρεστος ἐν πᾶσι γένηται, καὶ πρὸς τὸν κόσμον ἐπαινετός*, where this passage or Rom. xiv. 18 seems to have been in the thoughts of the writer.

**ἀντιλέγοντας**] 'gainsaying,' 'contradicting,' 'contradicentes,' Vulg., Clarom., and perhaps even more de-

*πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν, ὥν τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμώσιν ἐν πᾶσιν.*

II      'Επεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ The grace of God has appeared, and teaches us to be godly in this world, and to look forward to our Redeemer's coming.

finitely Syr.  [obsistentes], thwarting, or setting themselves against their masters' plans, wishes, or orders; opp. to ὑπεκόντας ἐν τοῖς ἐπιτάγμασι, Chrys. The Auth., 'not answering again' ('non responsatores,' Beza), seems too narrow; comp. John xix. 12, ἀντιλέγει τῷ Καλοφρίῳ, Rom. x. 21, λὰὸν ἀπειθοῦτα καὶ ἀντιλέγοντα (LXX.), and in this Epistle, ch. i. 9, where ἀντιλέγειν probably involves some idea of definite opposition; comp. Tittm. *Synon.* II. p. 9.

10. *νοσφιζόμενος*] 'purloining;' Acts v. 2, 3, with ἀπὸ of the thing from which purloined; comp. Josh. vii. 1, 2 Macc. iv. 32. This use of νοσφίζει = στερῶν, κλέπτων (Hesych.), or with more accurate reflexive reference, *ἴδιοποιούμενος* (Suidas), requires no illustration; exx. if needed will be found in Wetst.      *πᾶσαν πίστιν κ.τ.λ.*] 'showing forth all good fidelity;' ἐνδεικνυται is only used by St Paul, and in Heb. vi. 10, 11; see notes on *Eph.* ii. 7, where the word is briefly noticed, and comp. Donalds. *Gr.* § 434, p. 447. The appended epithet ἀγαθήν can scarcely refer to the actions, 'in rebus non malis,' Beng., but seems merely to specify the 'fidelity' as true and genuine, opposed to a mere assumed, eye-serving, *πίστις*, comp. Eph. vi. 6. On the various meanings of *πίστις* in the N.T., comp. Usteri, *Lehrb.* II. I. 1, p. 91, note, and on the use of *πᾶσαν*, 'every form of' (comp. *ἐν πᾶσιν* below), see notes on *Eph.* i. 8.      *Ὕνα... κοσμώσιν*] 'in order that they may adorn;' definite object and purpose contemplated by such conduct. The

Apostle knew well the force of practical teaching; a δοῦλος ἐν Χριστῷ φιλοσοφῶν, to use the words of Chrys., must in those days have been, even though a silent, yet a most effective preacher of the Gospel. The concluding words, which refer to God the Father (I Tim. i. 1, ii. 3, iv. 10, Tit. i. 3), not to God the Son, specify the διδασκαλία as being 'the doctrine of salvation,' 'the Gospel,'—an expression at which De W. unnecessarily takes exception.

II. γὰρ gives the reason for the foregoing practical exhortations, and seems to have been immediately suggested by the last words of ver. 10, which, though specially referring to slaves, may yet be extended to all classes. It is thus *really* a reference to ver. 9, 10, but *virtually* to all that precedes from ver. 1 sq. The saving grace of God had among its objects the ἀγιασμὸς of mankind; comp. Eph. i. 4, and the four good sermons by Beveridge, *Serm. XC.—XCIII.* Vol. IV. p. 225 sq. (A.-C. Libr.). This χάρις need not be limited to the incarnation (Theod., Jerome, al.), though this, as the context and perhaps *ἐπεφάνη* show, is the leading reference; 'the grace of God doth not so bring salvation as to exclude the satisfaction of Christ for our sins,' Beveridge, *l. c.* p. 229. 'Ἐπιφανεῖν' (ch. iii. 4, Luke i. 79) and *ἐπιφάνεια* are normal words in connexion with our Lord's first or second advent (Waterl. *Serm. VI.* [Moyer's Lect.] Vol. II. p. 134), possibly with a metaphorical reference, comp. Luke i. 78, 79, with Acts xxvii. 20; the dogmatical reference involved in the compound *ὑνα τὴν ἀνωθεν ὑπαρξιν μηνύσῃ*

**σωτήριος πᾶσιν ἀνθρώποις, παιδεύοντα τῷμας, ἵνα 12 ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας**

11. *σωτήριος*] So *Lachm.* with AC<sup>1</sup>D<sup>1</sup>N<sup>4</sup>; Syr. (both); FG<sup>1</sup> also omit the article, but for *σωτήριος* read *σωτῆρος*, FG further inserting *τοῦ* before it. In ed. 1 and 2 ἡ *σωτήριος* was adopted with C<sup>3</sup>D<sup>2</sup>D<sup>3</sup>EKL; mss. (*Rec.*, *Tisch.*), but is now altered, though not by any means with confidence, in consequence of the further testimony of N in favour of the omission of the article.

(Zonaras, *Lex.* Vol. I. p. 831), seems to be clearly indemonstrable. ή **χάρις κ.τ.λ.**] ‘the grace of God, bringing salvation to all men,’ ‘that grace of God whereby alone it is possible for mankind to be saved,’ Beveridge, *l. c.* p. 229; *σωτήριος*, as its position shows, introducing a further predication, scil. ‘and it is a saving grace to all men’ (Donalds. *Gr.* § 400), which more fully defines the ή *χάρις τοῦ Θεοῦ*. The reading is not certain (see critical note): uncial authority appy. now preponderates in favour of the text, but internal arguments would seem to be in favour of the insertion of the article before *σωτήριος*, as the principal thought would then rest more completely on *παιδεύοντα*. Huther, in contending for the *omission* of the art. on the same internal grounds, does not appear to have been fully aware of the nature and force of these predicates. In either case, on account of the following ήμᾶς, the dative *πᾶσιν ἀνθρώποις* is most naturally and plausibly appended to *σωτήριος*; joined with ἐπεφ., it would be, as Wiesinger remarks, aimless and obtrusive.

12. *παιδεύοντα τῷμας*] ‘disciplining us.’ The proper force of this word in the N.T., ‘per inostias erudire’ (see notes on *Eph.* vi. 4, Trench, *Synon.* § 32), preserved in the ‘corpiens’ of Clarom., must not here be lost sight of στ (as in Bloomf.) obscured. Grace exercises its discipline on us (1 Cor. xi. 32, Heb. xii. 6) before its benefits can be fully felt or thankfully acknow-

ledged: the heart must be rectified and the affections chastened before sanctifying grace can have its full issues; comp. (on the work of grace) the excellent sermon of Waterland, *Serm. xxvi.* Vol. v. p. 688.

ἵνα] ‘to the intent that;’ not merely the substance (De W., Huth.) but the direct object of the *παιδεῖα*. De W. considers *ἵνα* with the subj. as here only tantamount to an infin.; this is grammatically admissible after verbs of ‘command,’ ‘entreayt,’ al. (see Wiener, *Gr.* § 44. 8, p. 299, comp. notes on ch. i. 13 and on *Eph.* i. 17), but doubtful after a verb so full of meaning as *παιδεύειν*. The opinion of Chrys. seems definite with regard to *ἵνα*, but he is appy. inclined to join it with the finite verb, ἥλθεν ὁ Χρ. *ἵνα ἀρνησώμεθα τὴν ἀσέβειαν*: this does not appear to be admissible. **ἀρνησάμενοι**] ‘having denied;’ not ‘denying,’ Auth., Alf.,—which, though grammatically defensible, seems to obscure that formal renunciation of *ἀσέβειαν κ.τ.λ.* which was characteristic of the Christian profession, and to which the Apostle seems here to allude. On the use of the verb, comp. notes on ch. i. 16. The participle, as Wiesinger remarks, states on the negative side the purpose of the *παιδεῖα*, which is further expressed on the positive in *σωφρ. ξήσωμεν*. **τὴν ἀσέβειαν**, here not εἰδωλολατρεῖα καὶ τὰ πονηρὰ δόγματα, Theoph., but ‘practical impiety’ (‘whatsoever is offensive or dishonourable to God,’ Beveridge, *Serm. xo.*

**σωφρόνως καὶ δικαίως καὶ εὐσεβῶς** ζήσωμεν ἐν τῷ νῦν  
13 αἰώνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπι-  
φάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν

Vol. IV. p. 239 sq.), is the exact antithesis to εὐσέβεια, on which latter word see notes on 1 Tim. ii. 2. **τὰς καστρ. ἐπιθ.**] ‘the lusts of the world,’ ‘all inordinate desires of the things of this world,’ Beveridge, l.c., comp. 1 John ii. 16; δσα πρὸς τὸν παρόντα βλον ἡμῖν χρησιμένει κοσμικαὶ εἰσιν ἐπιθυμίαι, πάντα δσα ἐν τῷ παρόντι βλω συγκαταλύεται κοσμικὴ ἐστιν ἐπιθ., Chrys. The adj. κοσμικὸς is only found twice in the N.T., here (ethical) and in Heb. ix. 1 (local), being commonly replaced in such combinations as the present by words or expressions of a more distinct ethical force, Gal. v. 16, Eph. ii. 3, 1 Pet. ii. 11, 2 Pet. ii. 10, al. It is here probably used in preference to σαρκικός (1 Pet. l.c.), as being more general and inclusive, and as enhancing the extent of the abnegation: all ἐπιθυμίαι are here included which, in a word, εἰς τοῦτον μόνον τὸν κόσμον γεννῶνται καὶ δχι εἰς ἄλλον, Coray; comp. esp. 1 John ii. 15. In later writers the moral reference is very decided; κοσμικός, τοὺς εἰς τὴν γῆν ἐλπίζοντας καὶ τὰς σαρκικὰς ἐπιθυμίας, Clem. Alex. Strom. II. 9. 41, Vol. I. p. 430 (ed. Potter), Suicer, Thesaur. Vol. II. p. 147. On the various meanings of κόσμος, comp. notes on Gal. iv. 3. **σωφρόνως κ.τ.λ.]** ‘soberly, righteously, and godly.’ The meanings assigned to σωφρ. (notes on 1 Tim. ii. 9), δικαίως (comp. note on ἀγαθός, ver. 5), and εὐσεβῶς must not be too much narrowed, still in a general way they may be conceived as placing Christian duties under three aspects, to ourselves, to others, and to God; comp. Beveridge, Serm. xcii. Vol. IV. p. 253. The terms indeed are all general and comprehensive,—δι-

καὶ, for example (‘qui jus fasque servat,’ Tittm. Synon. I. p. 21), includes more than duty to others, but the order as well as the meanings alike hint that this distinction is not to be wholly ignored; comp. Raphael, Annot. Vol. II. p. 639, Storr, Opusc. Vol. I. p. 197 sq. **ἐν τῷ νῦν αἰώνι]** ‘in the present worl’d,’ ‘the present course of things.’ On the meaning of αἰών, see notes on Eph. ii. 2, c. imp. also notes on 2 Tim. iv. 10.

13. **προσδεχόμενοι κ.τ.λ.]** ‘looking for the blessed hope and manifestation of the glory,’ comp. Acts xxiv. 15, and Gal. v. 5, ἐλπίδα δικαιοσύνης ἀπεκδεχ., where see notes. In this expression, which, on account of the close union of ἐλπίδα with ἐπιφ., is slightly different to Gal. l.c., ἐλπίς is still not purely objective, sc. the ‘res sperata,’ τὸ ἐλπιζόμενον (Huth., al.), but is only contemplated under objective aspects (‘objectivirt’), our hope being considered as something *definire* and *substantire*, comp. Col. i. 5, τὴν ἐλπίδα τὴν ἀποκειμένην...ἐν τοῦς οὐρανούς, see notes in loc., and notes on Eph. i. 18. The nature of the hope is more fully defined by the gen. δόξης with which it is associated: see below. Theodore seems to regard the whole expression as a mere ἐν διά δυοῖν, scil. τῆς ἑνδόξου παρουσίας αὐτοῦ τὴν ἐλπίδα: this is not satisfactory; though the meaning may sometimes be practically not very different, yet such systems of interpretation are at best only evasive and precarious; see Fritzsche’s careful Excursus, in his Comm. on Matth. p. 853 sq. The different objects of ἐλπίς, e.g. δόξης, δικαιοσύνης, ἀναστάτεως, κ.τ.λ., are grouped together by Reuss, Théol. Chrét. IV. 20, Vol. II. p. 221.

'Ιησοῦ Χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα 14 λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ

**τῆς δόξης** is thus certainly not to be explained away as a mere epithet, 'glorious appearing, Auth., Scholef., but is a true and proper genitive, see notes on *Eph.* i. 6: there is a twofold ἐπιφάνεια, the one an ἐπιφ. τῆς χάριτος, ver. 11, the other an ἐπιφ. τῆς δόξης, see Beveridge, *Serm. xcii.* Vol. IV. p. 271 (A.-C. Libr.). It is also plainly dependent on ἀλπίδα, as well as on ἐπιφ. (De W., Wiesing.), the two substantives being closely united, and under the vinculum of a common article; see Winer, *Gr.* § 19. 4, p. 116. It is singular that Scholef. (*Hints*, p. 126, ed. 4) should not have given this interpr. more prominence.

**τοῦ μεγάλου κ.τ.λ.]** 'of our great God and Saviour Jesus Christ,' μέγαν δὲ Θεὸν ἀνύμασεν τὸν Χριστὸν, Theod., sim. Chrys. It must be candidly avowed that it is *very* doubtful whether on the grammatical principle alluded to in the preceding note (the identity of reference of two substantives when under the vinculum of a common article) the interpretation of this passage can be fully settled; see Winer, *Gr.* § 19. 5, p. 118, and comp. notes on *Eph.* v. 5. There is a *presumption* in favour of the adopted interpr., but, on account of the (defining) genitive ἡμῶν (Winer, p. 114), nothing more: comp. Alf. *in loc.* (ed. 1) who, it may be observed, by an oversight has cited this note as advocating the view to which it is opposed. When however we turn to *exegetical* considerations, and remember (a) that ἐπιφάνεια is a term specially and peculiarly applied to the Son, and never to the Father, see esp. Waterland, *Serm. vi.* (Moyer's Lect.) Vol. II. p. 134, comp. Beveridge, *Serm. xcii.* Vol. IV. p. 268; (b) that the immediate context so specially relates to our

Lord; (c) that the following mention of Christ's giving Himself up for us,—of His abasement,—does fairly account for St Paul's ascription of a title, otherwise unusual, that specially and anti-thetically marks His glory; (d) that μεγάλου would seem uncalled for if applied to the Father, see Usteri, *Lehrb.* II. 2. 4, p. 310, Hofmann, *Schriftb.* Vol. I. p. 127; and (e) lastly, observe that appy. two of the ante-Nicene (Clem. Alex. *Protrept.* § 7, Vol. I. p. 7, ed. Potter, and Hippolytus, quoted by Wordsw.), and the great bulk of post-Nicene writers (see Middleton, *Gr. Art.* p. 393, ed. Rose, Wordsworth, *Six Letters*, p. 67 sq.) concurred in this interpretation,—when we candidly weigh all this evidence, it does indeed seem difficult to resist the conviction that our blessed Lord is here said to be our μέγας Θεός, and that this text is a direct, definite, and even *studied* declaration of the divinity of the Eternal Son. For further patristic citations, see the good note of Wordsworth *in loc.* It ought not to be suppressed that some of the best Vv., Vulg., Syr., Copt., Arm. (not however Æth.), and some Fathers of unquestioned orthodoxy adopted the other interpr.; in proof of which latter assertion Reuss refers to Ulrich, *Num Christus in Tit.* ii. 13 *Deus appellatur*, Tig. 1837,—a treatise however which the present editor has not seen. The note of De W., in keeping in the background the palmary argument (a), scarcely reflects his usual candour; the true rendering of the clause really turns more upon exegesis than upon grammar, and this the student should not fail clearly to bear in mind.

14. ὃς ἔδωκεν ἑαυτόν] 'who gave Himself,' Gal. i. 4, Eph. v. 25; expan-

15 ἐαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. Ταῦτα

sion of the preceding word *σωτῆρος*, with a distinct retrospective reference to ἡ χάρις *σωτῆρος*, ver. 11. The forcible *ἐαυτόν*, ‘Himself, His whole self, the greatest gift ever given,’ must not be overlooked; comp. Beveridge, *Serm. xiii.* Vol. iv. p. 285.

ὑπὲρ ἡμῶν] ‘for us.’ On the meaning of this expression, which must not be here too hastily pronounced to be equivalent to ἀντὶ ἡμῶν (Beveridge, *l. c.*), see notes on *Gal.* iii. 13.

**λυτρώσηται]** ‘*He might ransom,*’ ‘pay a λύτρον,’ that λύτρον being His precious blood; see notes on *Eph.* i. 7, and comp. *Matth.* xx. 28, *Mark* x. 45. Not only does our Lord’s death involve our reconciliation and our justification, but, what is now often too much lost sight of, our *ransoming* and *redemption* (Beveridge, *Serm. xc.* Vol. iv. p. 230), whether, as here, from the bondage, or, as elsewhere, from the penalties of *ἀνομία*; see Reuss, *Théol. Chrét.* iv. 17, Vol. II. p. 182 sq., who, with some exceptions, has expressed himself clearly and satisfactorily.

**ἀνομίας]** ‘*iniquity;*’ properly ‘lawlessness,’ the state of *moral licence* (ἡ ἀκαθαρσία καὶ ἡ ἀνομία, *Rom.* vi. 19) which either knows not or regards not law, and in which the essence of sin abides, *I John* iii. 4; ‘in ἀνομίᾳ cogitatur potissimum legem non servari, sive quod ignota sit lex, sive quod consulto violetur,’ Tittmann, *Synon.* I. p. 48, where a distinction between *ἀνομία* and the more inclusive *ἀδικία* (see notes on *2 Tim.* ii. 19) is stated and substantiated; see also Trench, *Synon.* Part II. § 16.

**καθαρίσῃ κ.τ.λ.]** ‘*purify to Himself a peculiar people;*’ affirmative statement (according to St Paul’s habit) and expansion of what has been just expressed negatively. The tacit

connexion of ἀνομία and ἀκαθαρσία (see last note) renders καθαρίζω very pertinent and appropriate. It does not seem necessary with Syr. (here incorrectly translated by Etheridge), De W., Wiesing., al., to supply ἡμᾶς and understand λαὸν as an accus. ‘of the predicate,’ scil. ‘for a peculiar people:’ the Greek commentt. (see esp. Theod.) all seem clearly to regard it a plain accus. *objecti*; so Vulg., Clarom., and Æth. The Coptic Version, on the contrary, distinctly advocates the ‘predicative’ accusative. **περιούσιον]** ‘*peculiar,*’ Auth., *οἰκεῖον*, Theod.; very doubtfully interpreted by Syr.

**τὸ νέον** [novum], and but little better by Vulg., ‘*acceptabilem,*’ and Chrys., ἔξειλεγμένον, both of which seem to recede too far from the primary meaning. The most satisfactory commentary on this word (ἀπ. λεγόμ. in N.T.) is supplied by *1 Pet.* ii. 9, λαὸς εἰς περιπολησιν, compared with the נָבִיא בְּנֵי יִשְׂרָאֵל of the Old Test., translated λαὸς περιούσιος, *Exod.* xix. 5, *Deut.* vii. 6, al.; see notes on *Eph.* i. 14. It would thus seem that the primary meaning, ‘what remains over and above to’ (comp. Bretsch. *Lex.*),—a little too coarsely expressed by the ‘populum abundantem’ of the Clarom.,—has passed by an intelligible gradation into that of περιποιητόν, Hesych., ἔγκτητον, Suid., and thence, with a little further restriction, *οἰκεῖον*; the connexion of thought being that indicated by Steph. (in *Thesaur.* s.v.), ‘quæ supersunt a nobis reconduntur.’ On the derivation of this word, see Winer, *Gr.* § 16. 3, p. 88, and on the general meaning, see Suicer, *Thesaur.* s.v. Vol. II. p. 678, and Hammond *in loc.* In this clause the *sanctifying*, as in the former the *redeeming purpose* of the atoning death

λάλει καὶ παρακύλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς·  
μηδεὶς σου περιφρονείτω.

Teach men to be obedient: we were once  
the contrary, but have been saved and regenerated through God's mercy in Jesus Christ.

of Christ comes mainly into prominence; see Hammond, *Pract. Catech.* I. 2, p. 24 (A.-C. Libr.).

**ξηλωτὴν καλῶν ἄργων]** 'zealous of good works,' the gen. *objecti* specifying the objects about which the *ζῆλος* was displayed; compare Acts xxi. 20, xxii. 3, 1 Cor. xiv. 12, Gal. i. 14.

15. **Ταῦτα κ.τ.λ.]** Retrospective exhortation (ver. 1), serving as an easy conclusion to the present, and a preparation for a new portion of the Epistle. *Taῦta* may be united with *παρακάλει* (comp. 1 Tim. vi. 2), but on account of the following *ἔλεγχε* is more naturally attached only to *λάλει*; Titus is however not to stop with *λαλέῖ*, he is to *exhort* the faithful, and *reprove* the negligent and wayward. On the practical duties of Titus's office, comp. South, *Serm. v.* Vol. I. p. 76 (Tegg).

**μετὰ πάσης ἐπιταγῆς]** 'with all (i.e. every exhibition of) authority,' *μετὰ αὐθεντίας καὶ μετὰ ἔξουσίας*, Chrys., who also remarks on the inclusive *πάσης*. The term *ἐπιταγὴ* occurs in 1 Tim. i. 1, Tit. i. 3, in the more specific sense of 'commandment'; in the N. T. it is only used by St Paul, viz. Rom. xvi. 26, 1 Cor. vii. 6, 25, and 2 Cor. viii. 8. The present clause is probably only to be connected with the last verb (as Chrys. and Theoph.), thus far corresponding to *ἀποτόμως*, ch. i. 13. **μηδεὶς σου περιφρ.]** 'let no one despise thee,' 'slight thee,' not 'give no one just cause to do so,' Bloomf. (comp. Jerome), a meaning which is *here* purely imported; contrast 1 Tim. iv. 11, where the context supplies the thought. All the Apostle says here is, as Hamm. rightly para-

phrases, 'permit not thy admonitions to be set at naught,' 'speak and act with vigour;' the Cretan character most probably required it. The verb *περιφρ.* is a δπ. λεγόμ. in the N. T., probably somewhat milder (comp. Thucyd. I. 25, with accus.) than the more usual *καταφρονεῖν*. The ethical distinction urged by Jerome, that *περιφρ.* means an *improper*, while *καταφρ.* may mean a *proper* contempt (*e.g.* of sufferings, &c.), does not seem tenable.

**CHAPTER III. 1. 'Υπομέμνησκε]** 'Put in mind,' 'admonite,' Vulg., Claram. It is almost perverse in the opponents of the genuineness of these Epp. to call attention to this word; it occurs several times in the N. T., and though not elsewhere in St Paul's Epp., except 2 Tim. ii. 14, is nearly the only word which suitably expresses this peculiar part of the teacher's office: in 1 Cor. iv. 17, another compound, *ἀναμνήσει*, is properly used as implying that previous instructions had been forgotten; see Meyer *in loc.*

**ἀρχαῖς ἔξουσίαις]** 'to powers, authorities,' Luke xii. 11; general, including all constituted governors, Roman and others. It is far from improbable that there is here an allusion to an insubordinate spirit which might have been showing itself not merely among the Cretan Jews (comp. Conyb.), but the Cretans generally (Wetst.). They had been little more than 125 years under Roman rule (Metellus subjugated Crete B.C. 67), their previous institutions had been of a democratic tone (*δημοκρατικὴν ἔχει διάθεσιν*), Polyb. *Hist. vi.* 46. 4), and their own preda-

σίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον  
2 ἀγαθὸν ἐτοίμους εἶναι, μηδένα βλασφημεῖν, ἀμάχους  
εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς  
3 πάντας ἀνθρώπους. ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,

tory and seditious character was only too marked; *στόσεσι καὶ φόνοις καὶ πολέμοις ἐμφύλιοι ἀναστρεφομένους*, Polyb. vi. 46. 9; see Meursius, *Creta*, iv. 8, p. 226. This perhaps may be rendered still further plausible by the use of *πειθαρχεῖν* ('*coactus obsequi*') as well as *ὑποτάσσεσθαι* ('*lubens et sponte se submittere*'), see Tittm. *Synon.* II. p. 3, and comp. Syr., which by *ἀνάλογος* [subditus est=πειθ.] and *ἀκολούθος* [audivit=ὑποτ.] seems to observe a similar distinction: contr. Vulg., Clarom. When *πειθαρχ.* stands alone, this meaning must not be too strongly pressed, comp. Acts v. 32, xxvii. 21; the idea of obeying a *superior* power seems however never to be wholly lost; comp. Ammonius, *de Vocab. Diff.* p. 121. The omission of *καὶ* after *ἀρχαῖς* is justified by preponderant uncial authority, ACD<sup>1</sup> E'FGN; al., and is rightly adopted by Lachm., Tisch., and the majority of recent expositors.

*πειθαρχεῖν* may be connected with *ἔξουσιαι*, Theod., Huth., al., but, on account of the preceding *ἀρχαῖς*, seems more naturally taken absolutely; so Vulg., Syr. (appy.), and most modern commentators. Coray extends the reference to *τὴν αὐτοῦ εἰς ἑαυτὸν ὑποταγὴν* (comp. Aristot. *Nic. Eth.* x. 9), but this is scarcely in harmony with the immediate context.

2. *μηδένα βλασφ.*] 'to speak evil of no man,' *μηδένα ἀγορεύειν κακῶς*, Theod.; extension of the previous injunctions: not only rulers, but all men are to be treated with consideration

both in word and deed. On *βλασφ.* see notes on 1 Tim. i. 13, and on the practical applications and necessary limitations of the precept, the exhaustive sermon of Barrow, *Serm. XVI.* Vol. I. p. 447 sq.  
*ἀμάχους...ἐπιεικεῖς*] 'not contentious, forbearing,' on the distinction between these two words, see notes on 1 Tim. iii. 3. The *ἐπιεικῆς* must have been, it is to be feared, a somewhat exceptional character in Crete, where an *ἐμφύτος πλεονεξία*, exhibited in outward acts of aggression, *καὶ λόγια καὶ κατὰ κοινόν* (Polyb. vi. 46. 9), is described as one of the prevailing and dominant vices.

*πρᾳτήτητα*]

'meekness,' a virtue of the inner spirit, very insufficiently represented by the

Syr. *πλούσιος* [benignitas]; see notes on Eph. iv. 2, Gal. v. 23, and Trench, *Synon.* § 42.  
*ἐνδεικνυμ.*] See notes on Eph. ii. 7; and on the practical doctrine of universal benevolence involved in *πάντας δύθη*. (*καὶ Ιουδαῖος καὶ Ἑλληνας, μοχθηρούς καὶ πονηρούς*, Chrys.), see Watterl. *Serm. II.* § 1, Vol. V. p. 438.

3. *ἡμεν γάρ*] 'For we were;' *ἡμεν* put forward emphatically, and involving a sharp contrast to the better present (ver. 4). The *γάρ* supplies a reason for the foregoing command, especially for its concluding words; be meek and forbearing to others, for we once equally needed mercy and forbearance ourselves, and (ver. 4) have now experienced it. 'Hμεῖς, as the context shows (comp. ver. 5), implies the Apostle and all believers; comp. Eph. ii. 3, where the reference is equally comprehen-

ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους· ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλαν-

hensive. **ἀνόητοι** ‘foolish,’ see notes on *Gal.* iii. 1. The meaning is said to be here somewhat more specific, nearly approaching to ἐσκοτισμένοι τῇ διανοῇ, *Eph.* iv. 18 (De W., Huth.); this however is not involved in the word itself (*Hesych.* ἀνόητος, *μωρός, ήλιθος, ἀσύνετος*), but only reflected on it from the context.

**πλανώμενοι** ‘going astray,’ ‘errantes,’ *Vulg.*, *Clarom.*, *Syr.*; not ‘led astray,’ *Conyb.*, *Alf.* The associated participles as well as the not uncommon use of πλανᾶσθαι in a similar sense (simply, *Matth.* xviii. 12, *1 Pet.* ii. 25, al.; metaphorically, *Heb.* v. 2, *James* v. 19) seem in favour of the neutral meaning. In *2 Tim.* iii. 13, the antithesis suggests the passive meaning.

**ἡδοναῖς** ‘pleasures;’ a word not elsewhere used by St Paul (a fact not lost sight of by De W.), and only somewhat sparingly in the N.T. (see *Luke* viii. 14, *James* iv. 1, 3, *2 Pet.* ii. 13), but possibly suggested here by the notorious character in that respect of those indirectly alluded to; comp. *Chrys.* *in loc.* *Jerome* (1) illustrates the clause by references to St Paul ‘in his Saulship’ (to use Hanumond’s language, *Serm.* xxx.): the vices enumerated are however far more probably those of the people with whom for the time being the Apostle is grouping himself. On the derivation of ποικίλαις (used by St Paul only in the Past. *Epp.*), see notes on *2 Tim.* iii. 6.

**κακίᾳ** ‘malice;’ evil habit of the mind as contrasted with πονηρίᾳ, which rather points to the manifestation of it; see notes on *Eph.* iv. 31 (*Transl.*), *Trench, Synon.* § 11. It is surely very hasty in Huther to assert that in *1 Cor.*

v. 8 it is merely synonymous with πονηρίᾳ; see Taylor, on *Repent.* iv. 1, who however is too narrow in his interpretation of κακίᾳ, though correct in that of πονηρίᾳ. The verb διάγενν that follows occurs only here and (with βίον) in *Tim.* ii. 2.

**στυγητοί** ‘hateful,’ μισητοί, *Hesych.*, ‘odibiles,’ *Vulg.*: it forms, as Wiesing observes, a species of antithesis to μισοῦντες ἀλλήλους. Their conduct was such as to awaken hatred in others.

4. **ἡ χρηστότης**] ‘the kindness,’ ‘benignity,’ ‘benignitas,’ *Vulg.*, *Clarom.*, sc. ‘quæ in dandis beneficiis cernitur,’ *Fritz. Rom.* ii. 4, Vol. I. p. 98; used by Paul alone, in reference to God, *Rom.* ii. 4, xi. 22, *Eph.* ii. 7 (comp. *Clem. Rom.* i. 9, *Epist. ad Diogn.* § 9); in reference to man (*Rom.* iii. 12, quot.), *2 Cor.* vi. 6, *Gal.* v. 22, *Col.* iii. 12. See notes on *Gal.* l. c., where it is distinguished from ἀγαθωσύνῃ.

**ἡ φιλανθρωπία**] ‘the love,’ or more exactly ‘love towards men,’ *Alf.*, ‘humanitas,’ *Vulg.*; used only again, in ref. to men, *Acts* xxviii. 2; comp. *Philo, Leg. ad Cai.* § 10, Vol. II. p. 556 (*Mang.*),—where both words are associated,—*Raphel* *in loc.*, and for the general sentiment, *John* iii. 16. The article is repeated with each subst. to give prominence to each attribute, *Green, Gr.* p. 213. On ἐπεφδνη, comp. notes on ch. ii. 11. τοῦ

**σωτῆρος τῷμῶν Θεοῦ**] ‘our Saviour God;’ see notes on *1 Tim.* i. 1, and *Middleton, Gr. Art.* p. 396, who remarks that it may be questioned whether in this place, as well as in ch. i. 3, ii. 10, *1 Tim.* ii. 3, the σωτὴρ Θεὸς be not Christ, though the title is usually referred to the Father. In the present

5 θρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἀ ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἐσώστεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ

5. ἀ ἐποιήσαμεν] So *Lachm.* with *AC<sup>1</sup>D<sup>1</sup>FGN*; al.; *Clem.*, al. (*Huther, Alf.*), and now perhaps rightly. *Tisch.* reads ὅντε ἐποιήσαμεν with *C<sup>2</sup>D<sup>3</sup>EKL*; nearly all mss.; *Ath.*, *Chrys.*, *Theod.*, al. (*Rec.*, *Griesb.*, *Scholz*, *Words.*,—and ed. 1 and 2), and not without considerable internal probability, as the law of attraction seems to be preserved very regularly in the N.T. *Huther* urges the probability of a correction from the acc. to the gen., but it may be considered doubtful whether transcribers were so keenly alive to the prevailing coincidence of the N. T. in this respect with classical Greek as to have made the change from the intelligible accusative. *Winer* (*Gr.* § 24. 1, p. 147) cites as similar violations of the ordinary rule, *John* iv. 50, vii. 39, *Acts* vii. 16: the first and second passages have fair critical support for the acc., the third however scarcely any. We have reversed then the reading of ed. 1 and 2 on the preponderance of external authority, but not with full confidence.

verse this surely cannot be the case (see ver. 6, and comp. *Usteri, Lehrb.* II. 2. 4, p. 310), still we seem bound to mark in translation the different collocation of the words.

5. οὐκ ἐξ ἔργων] ‘not by works,’ i. e. in consequence of works; see notes on *Gal.* ii. 16, where this and other uses of ἐκ are compared and investigated. The negative is emphatic, and, as *Bengel* observes, refers to the whole sentence; οὐτε ἐποιήσαμεν ἔργα δικαιοσύνης, οὐτε ἐσώθημεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐποίησε, *Theoph.* The works are further defined as τὰ ἐν δικαιοίνῃ, works done in a sphere or element of δικαιοσύνη, in the state of a δίκαιος; comp. *Winer, Gr.* § 48. a, p. 348.

ἐποιήσαμεν ἡμεῖς] ‘we did.’ ἡμεῖς emphatic; the pronoun being added to make the contrast with τὸ αὐτοῦ ἔλεος still more clear and forcible. In the following clause κατὰ denotes the indirect reason that an agreement with a *norma* suggests and involves, = ‘in consequence of,’ ‘quā est misericordia,’ *Fritz. Rom.* ii. 4, Vol. I. p. 99; so *Acts* iii. 17, κατὰ ἀγνοίαν, i. *Pet.* i.

3, κατὰ τὸ...ἔλεος, comp. *Phil.* ii. 3, see *Winer, Gr.* § 49. d, p. 358. The transition from the regular meaning of the ‘model’ to that of the ‘course of things in accordance with it’ is sufficiently easy and intelligible; comp. *Phil.* ii. 3 (where κατ’ ἐριθειαν stands in a kind of parallelism to the dative τῇ ταπεινοφροσύνῃ), and still more definitely *Arrian, Alex.* I. 99 (cited by *Winer*), κατ’ ἔχθος τὸ Πόρου μᾶλλον ἡ φιλίᾳ τῇ Αλεξανδροῦ: see also *Bernhardy, Syntax*, v. 20. b, p. 240. *Huther* on i. *Pet.* i. 2 draws a distinction between this use of κατὰ and ἐξ, but a bare remembrance of the primary meanings of the two prepp., origin (immediate) and model, will render such distinctions almost self-evident.

ἐσώστεν ἡμᾶς] ‘He saved us,’ ‘put us into a state of salvation,’ ‘Hammond; see esp. i. *Pet.* iii. 21, and comp. *Taylor, Life of Chr.* I. § 9, Disc. vi. 29. In this important dogmatical statement many apparent difficulties will completely vanish if we remember (1) that no mention is here made of the subjective conditions on man’s side (διὰ πλοτερῶς, *Eph.* ii. 8, comp. i. *Pet.*

ἀνακαινώσεως Πνεύματος Ἀγίου, οὐ ἐξέχεεν ἐφ' ἡμᾶς 6

*l. c.*), because the object of the whole passage is to enhance the description of the saving mercy of *God*, see Wiesing, *in loc.*; (2) that St Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all that was inward properly and completely accompanied all that was outward: he thus can say, in the fullest sense of the words, that it was a λοῦτρον παλαγγενεῖσας, as he had also said, Gal. iii. 27, that as many as were baptized into Christ Χριστὸν ἐνεδίσαντο, definitely put Him on, entered into vital union with Him,—a blessed state, which as it involved remission of sins, and a certain title, for the time being, to resurrection and salvation, so, if abided in, most surely leads to final σωτηρία; see Neander, *Planting*, Vol. I. p. 495 (Bohn), and esp. the brief but most perspicuous remarks of Waterl., *Euchar.* VII. 3, Vol. IV. p. 578 (comp. *ib.* IX. 3, p. 645), compared with the fuller statements of Taylor, *Life of Chr.* I. 9, Disc. VI. 14 sq. On the meaning of σώζω, compare (with caution) Green, *Gramm.* p. 318, but observe that ‘to embrace the Gospel’ (*id.* p. 317) falls short of the plain and proper meaning of σώζειν (‘salvum facere’), which even with ref. to present time can never imply less than ‘to place in a state of salvation;’ comp. Beveridge, *Church Cat.* qu. 4, and notes on *Eph.* ii. 8.  
**διὰ λουτροῦ παλινύ.**] ‘by means of the laver of regeneration,’ ‘per lavacrum regenerationis,’ Vulg., Clarom.; the λουτρ. παλινύ. is the ‘causa medians’ of the saving grace of Christ, it is ‘a means whereby we receive the same, and a pledge to assure us thereof;’ ‘partam a Christo salutem Baptismus nobis obsignat,’ Calv. Less than this cannot be said by any candid interpre-

ter. The gen. παλινύ. appy. marks the attribute or inseparable accompaniments of the λουτρόν, thus falling under the general head of the possessive gen., Scheuerl. *Synt.* § 16. 3, p. 115: for exx. in the N. T. of this sort of gen. of ‘inner reference,’ see esp. the collection in Winer, *Gr.* § 30. 2. β, p. 169. As for any (exegetically considered) inadmissible attempts (Matth., al.) to explain away the plain force and lexical meaning of λουτρόν (see notes on *Eph.* v. 26), it may be enough to say in the words of Hooker on this subject, that ‘where a literal construction will stand, the farthest from the letter is commonly the worst,’ *Eccles. Pol.* v. 59. 2; see John iii. 5, the reff. in Waterland, *Works*, Vol. IV. p. 428, and comp. the fair comments of Hofmann, *Weiss. u. Erf.* II. p. 233 sq., and *Schriftb.* II. 2, p. 170 sq. On the true meaning of παλαγγενεῖσα (Syr.

شَفَاعَةٌ مِّنْ يَدِهِ [partus qui

est de principio, de novo]; οὐκ ἐπεσκεύασεν ἡμᾶς ἀλλ' ἀνωθεν κατεσκεύασεν, Chrys.), see the able treatise on this text by Waterland, *Works*, Vol. IV. p. 427 sq., a tract which, though extending only to thirty pages, will be found to include and to supersede much that has been written on this subject: Bethell on *Regen.* (ed. 4) and the very good note of Wordsworth *in loc.* may also be profitably consulted.  
**καὶ ἀνακαίν. κ.τ.λ.]** ‘and renewing of the Holy Spirit,’ i. e. ‘by the Holy Spirit,’ the second gen. being that of the agent, more definitely expressed by D'EFG, al. ἀνακαίν. διὰ πν. ἀγ., Clarom. (‘renov. per Sp. sanctum’), and some Latin Ff.: comp. notes on *Eph.* iv. 23. The construction of the first gen. ἀνακαίν. is somewhat doubt-

γ πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα

ful. It may be regarded either (*a*) as dependent on the preceding *διὰ*, as in Syr., Jerome ('per renovatioem'), al.; see John iii. 5, and comp. Blunt, *Lect. on Par. Priest*, p. 56; or (*b*) as dependent on λουτροῦ, Vulg., Clarom., Copt., Arm., Æth.-Platt, none of which repeat the prep. before *ἀνάκαιν*; see Waterland, *Regen.* Vol. iv. p. 428, who briefly notices and removes the objection (comp. Alf.) founded on the inclusive character that will thus be assigned to Baptism. On the whole the latter seems most simple and satisfactory: *ἀνάκαιν*. κ.τ.λ. must not however be considered as merely explanatory of *παλιγγενετός* (De W., Huther), but as co-ordinate with it, *παλιγγ.* and *ἀνάκαιν*. (only here and Rom. xii. 2) 'being nearly allied in end and use, of one and the same original, often going together, and perfective of each other,' Waterland, *l. c.* p. 428; see Hofmann, *Schriftb.* II. 2, p. 171. The exact genitival relation *παλιγγ.* and *ἀνάκαιν*. cannot be very certainly or very confidently defined. The gen. is most probably an obscured gen. of the *content*, representing that which the λουτρὸν involves, comprises, brings with it, and of which it is the ordinary and appointed external vehicle; comp. Mark i. 4, *βάπτισμα μετανοίας* ('which binds to rep.'), which, grammatically considered, is *somewhat* similar, and for exx. of these obscurer uses of the gen., see Winer, *Gr.* § 30. 2, p. 168, 169. The distinction between Regeneration and Renovation (preserved in our Service of Confirmation), in respect of (*a*) the 'causa efficiens,' (*b*) duration, and (*c*) recurrence,—three important theological *differentiae*, is nowhere more perspicuously stated than by Waterl. *l. c.* p. 436; comp.

notes on *Eph.* iv. 23, and there observe the force of the tenses. Lastly, for a comparison between 'regeneratio' and 'conversio,' see Ebrard, *Dogmatik*, § 454, Vol. II. p. 357.

6. οὐ scil. Πνεύματος ἀγλοῦ; not referring to λουτροῦ (Calv.), or dependent on an omitted prep. (Heydenr.), but, according to the usual rule of attraction, on the gen. immediately preceding: οὐ μόνον γάρ δὲ αὐτοῦ ἀνέπλασεν, ἀλλὰ καὶ δαψιλᾶς τούτου μετέδωκεν, Theoph.

**ἔξεχεν**]  
'poured out,' 'shed,' 'non dicit dedit sed effudit,' Corn. a Lap.; in similar reference to the Holy Spirit, Acts ii. 17, 18, 33. There does not however appear to be here any special reference to the Pentecostal effusion (Olsh.), nor to the communication to the Church at large (Est., comp. De W.), but, as the tense and context (ver. 7) seem rather to imply, to individuals in baptism. The next clause points out through whose mediation this blessed effusion is bestowed.

διὰ Ἰησοῦ Χρ. is not to be separated, as in Mill, Griesb., Lachm., by a comma from the clause **ἔξεχεν** κ. τ. λ., but connected closely with it: if the words be referred to ξωσεν, there will be not only a slight tautology ξωσεν... διὰ τοῦ σωτῆρος, but the awkwardness of two clauses with διὰ each dependent on the same verb. Thus then the whole is described as the work of the Blessed Trinity. The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea, poured out abundantly on us, only through the merits of Jesus Christ. So the Father is our σωτήρ, and the Son our σωτήρ, but in different ways; 'Pater nostrae salutis pri-

**δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰώνιου.**

Teach men to maintain good works; avoid idle questions, and shun an obstinate heretic.

**Πιστὸς ὁ λόγος, καὶ περὶ τούτων 8 βούλομαι σε διαβεβαιοῦσθαι, ἵνα φρον-**

mus auctor, Christus vero opifex et quasi artifex,' Justiniani.

7. **ἵνα κ.τ.λ.]** Design of the more remote *ἔσωσεν* (De W.), not of the nearer *ἔξεχεν* (Wiesing., Alf.). The latter construction is fairly defensible, but appy. not so simple or satisfactory. Though some prominence is given to *ἔξεχεν*, both by the adv. *πλούσιων*, and by the defining words *διὰ Ἰησοῦ Χριστοῦ*, yet the whole context seems to mark *ἔσωσεν* as the verb on which the final clause depends. We were once in a hopeless and lost state, but we were rescued from it by the *φιλανθρωπία* of God, who not merely saved us from the *δονιλεία* of sin, but associated with it the gracious purpose that we should become *κληρονόμοι* of eternal life.

**δικαιωθέντες]** 'justified,' in the usual and more strict theological sense; not however as implying only a mere outward non-imputation of sin, but as involving a 'mutationem status,' an acceptance into new privileges and an enjoyment of the benefits thereof, Waterl. *Justif.* Vol. vi. p. 5: in the words of the same writer, 'justification cannot be conceived without some work of the Spirit in conferring a title to salvation,' *ib.* p. 6.

*ἐκείνου* may be referred to the Holy Spirit (Wiesing.), but is appy. more correctly referred to God the Father. The Holy Spirit is undoubtedly the *efficient* (1 Cor. vi. 11), as our Lord is the *meritorious cause* of our justification; the use however of the expression *χάρις*, which in reference to *δικαιοσύνη* and *δικαιώω* seems almost regularly connected with the *principal* cause, the Father (Rom. iii. 24), and its

apparent retrospective reference to *ἔξεργων*, ver. 5, renders the latter interpr. much more probable; comp. Waterl. *Justif.* Vol. vi. p. 9. The pron. *ἐκείνου* seems to have been used to preclude a reference to *'Ιησοῦ Χριστοῦ'* which so immediately precedes.

**κατ' ἐλπίδα]** 'in respect of hope,' 'according to hope,' 'secundum spem,' Vulg., Clarom., surely not 'through hope,' Conyb.—a needless violation of the usual force of the prep. These words may be connected with *ζωῆς αἰώνιον* (Coray, Matth., Alf.; comp. ch. i. 2), but as *κληρονόμοι*, a term not in any way elucidated by a foregoing context (as is the case in all other passages where it stands alone) would thus be left wholly isolated, it seems more natural to regard them as a restrictive addition to the latter words,—*καθὼς ἡλπίσαμεν, οὕτως ἀπολαύσομεν*, Chrys.; so, very distinctly, Theoph. *in loc.* The *κληρονομία ζωῆς αἰώνιου* is really future (comp. Rom. viii. 24, where *ἐλπίδι* is *probably* a dat. *modi*, see Meyer *in loc.*), though present in respect of hope; *εἰ γὰρ οὕτως ἀπεγνωσμένους, ὡς ἀναθεν γεννηθῆναι, ὡς χάριτι σωθῆναι, ὡς μηδὲν ἔχοντας* [Cod. Colb.] *ἀγαθόν, ἔσωσε, πολλῷ μᾶλλον ἐν τῷ μέλλοντι τοῦτο ἔργασεται*, Chrys. The remark of De W. that St Paul does not elsewhere specifically join *κληρον.* or even *ἐλπίς* (except in this Ep.) with *ζωὴν αἰώνιον* is true, but can scarcely be considered of moment, as substantially analogous sentiments (comp. Eph. i. 18, 1 Thess. v. 8) can be adduced without difficulty; comp. Wieseler *in loc.*

**8. Πιστὸς ὁ λόγος]** 'Faithful is the saying,' in emphatic reference to

*τίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες Θεῷ. ταῦτά ἔστιν καλὰ καὶ ὡφέλιμα τοῖς ἀνθρώποις*

what has been asserted in the preceding vers. 4—7 (to the last of which verses they are here, and here only, joined in N), and to the important doctrines they involve; ἐπειδὴ περὶ μελλόντων διαλεχθῆ καὶ οὕτω παρόντων, ἐπήγαγε τὸ ἀξιόπιστον, Chrys. On this formula see notes on 1 Tim. i. 15.  
**περὶ τούτων...διαβεβ.]** ‘make asseveration concerning these things;’ not ‘*hæc asseverare*,’ Beza, Auth., De Wette, but, as in 1 Tim. i. 7 (where see notes), ‘*de his* [‘non de rebus frivilis,’ Beng.] affirmare,’ Clarom., changed for the worse in Vulg. to ‘*confirmare*:’ comp. Scholef. *Hints*, p. 127 (ed. 4). The object and intent of the order is given in the following clause.

**φροντίζωσιν]** ‘be careful;’ ἄπ. λεγόμ. in the N. T.; ἔργον καὶ σπουδασμα διηγεῖται χωστι, Theoph. ‘Vult eos studium suum curamque huc applicare, et videtur Apost. quum dicit φροντ. eleganter alludere ad inanes eorum contemplationes, qui sine fructu et extra vitam philosophantur,’ Calv. The constructions of φροντ. and ἑκφροντ. are noticed by Thomas M. p. 289 (ed. Bern.).

**καλῶν ἔργων]** ‘good works;’ not merely with reference to works of mercy (Chrys.), but generally and comprehensively. The recurrence of this expression in the Past. Epp. (ver. 14, ch. ii. 7, 14, 1 Tim. v. 10, 25, vi. 18, see 1 Tim. iii. 1, and comp. 1 Tim. ii. 10, 2 Tim. ii. 21, Tit. iii. 1) has been often noticed; all that need be said is, that the nature of the errors condemned in these Epp. was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic, and sterile Christianity, but one that showed itself in outward actions; comp. Wies-

ing. *Einleit.* § 4, Neander, *Planting*, Vol. I. p. 343 (Bohn).

**προΐστασθαι]** ‘to be forward in, to practise,’ Syr. [operari, facere]; so προΐστ. τέχνης, Athen. XIII. 612, see Rost u. Palm, *Lex.* s. v. Vol. II. p. 1122. The translation of Vulg., Clarom., al., ‘bonis operibus præsesse,’ makes an endeavour to retain the primary meaning of the verb, but not successfully nor idiomatically. Justiniani compares ‘præfectorus annonæ;’ Estius adopts the gloss, ‘tanquam operum exactores et præfecti;’ Præcaeus (ap. Poli *Syn.*) paraphrases by ἡγεμόνας εἶναι; alii alia. All this however seems slightly forced; the word appears chosen to mark a ‘prompt sedulous attention to (comp. Polyb. *Hist.* VI. 34. 3, προΐστανται χρεῖας), and practice of good works,’ but, as the exx. adduced appear to show, scarcely involves any further idea of ‘bene agendo præcedere,’ Beza, al.: see the numerous exx. quoted by Kypke, *Obs.* Vol. II. 381, Loesner, *Obs.* p. 430.

**οἱ πεπιστ. Θεῷ]** ‘they who have believed God,—God, not perhaps without some slight emphasis; ‘non dixit qui credunt hominibus sed qui credunt Deo,’ Jerome. The expression is certainly not to be limited to the Gentile Christians (Mack), but includes all who by God’s grace had been led to embrace His λόγον and διδασκαλίαν (ch. i. 3, ii. 10), De W., Wiesing. On the constructions of πλοτις and πιστεύω, see notes on 1 Tim. i. 16.

**ταῦτα]** ‘These things,’ scil. these instructions, this practical teaching (Fell), to which the μωραὶ ζητήσεις in the next verse form a sharp and clear contrast. Wiesinger refers the pronoun to καλὰ ἔργα; this however, even

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας 9  
νομικὰς περιῆστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.  
Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοῦθεσίαν 10

10. *μίαν καὶ δευτέραν νοῦθεσίαν*] So Rec. with ACKLN; mss.; Vulg., al.; many Gr. and Lat. Ff. (Griesb., Scholz, Lachm., Huth., Alf., Wordsw.). The reading adopted by Tisch., *μίαν νοῦθεσίαν καὶ δευτέραν*, with DEFG (but *καὶ δύο* DE; Clarom., Copt.: *ἡ δευτέρα* FG); Clarom., Sangerm., Copt., Syr.-Phil.; Chrys., Theod. (1); Lat. Ff., though fairly supported, does not seem so satisfactory; transcribers appear to have felt a difficulty about the close union of *μίαν* and *δευτέραν*, and to have introduced in consequence variations in the text.

if it escapes tautology, does not equally well maintain the antithesis to the meaning here assigned to *ζητήσεις*. In the following words *καλὰ* ('good' *per se*, opp. to *μάταιοι*, ver. 9) forms one predication, *καὶ ὠφέλιμα τοῖς ἀνθρώποις* another; comp. notes on 1 Tim. ii. 3.

9. *ζητήσεις*] 'questions (of controversy);' exactly as in 1 Tim. i. 4, where see notes. In the latter passage De W. here assigns the meaning 'Streitigkeiten,' and yet in his note on the passage adopts the present meaning 'Streitfragen,'—a self-contradiction by no means usual in that careful commentator. The word is used by St Paul only in the Pastoral Epp., 1 Tim. i. 4, vi. 4, 2 Tim. ii. 23. On *γενεαλογίας*, see notes on 1 Tim. i. 4, where the expression is investigated: it is here associated with *ζητ.* as probably marking the leading subject and theme of these controversial discussions.

*ἔρεις καὶ μάχ. νομ.*] 'strifes, and contentions about the law,' are the results of these foolish and unpractical questions; see 1 Tim. vi. 4, 2 Tim. ii. 23. The adj. *νομικὰ* is not to be referred to both substantives (Heydenr.), but only to the latter; the *μάχ. νομ.* were a special and prevailing form of the *ἔρεις*, just as the *γενεαλ.* were of the *ζητήσεις* (Wiesing.). The contentions perhaps turned on the

authority and application of some of the precepts in the law; comp. 1 Tim. i. 4.

*περιῆστασο]* 'avoid, go out of the way of,' 'devita,' Vulg., Clarom.; see notes on 2 Tim. ii. 16, the only other passage where the word occurs in its present form.

*μάταιοι]* 'vain,' from which nothing of true value results, in opp. to *καλῶς*, ver. 8. *Μάταιος* is here and James i. 26, as in Attic Greek, of two terminations; the fem. occurs 1 Cor. xv. 17, 1 Pet. i. 18. On the distinction between *κένος* (contents,—'das Gehaltlose') and *μάταιος* (results,—'das Erfolglose') see Meyer on 1 Cor. xv. 17: Tittmann (*Synon.* I. p. 173) compares them with the Lat. 'inanis' and 'vanus.'

10. *Αἱρετικὸν ἄνθρωπον*] 'An heretical man,' 'a man who causeth divisions,' 'quisquis suā proterviā unitatem ecclesiae abrupxit,' Calv. The exact meaning here of this word (a ἀπ. λεγόμ. in N.T.) must not be deduced from the usage of later writers, but simply from the Apostle's use of the subst. from which it is derived. The term *αἱρέτεις* is found (not 'often,' Huther, but) twice in St Paul's Epp.,—1 Cor. xi. 19, where it denotes *app̄y.* something more aggravated than *σχίσματα*, 'dissensions of a more matured character' ('nullum schisma non aliquam sibi configit

II παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡν αὐτοκατάκριτος.

hæresim,' Jerome), and Gal. v. 20, where it is enumerated after διχοστασίαι. In neither case however does the word seem to imply specially 'the open espousal of any fundamental error' (the more definite eccles. meaning; comp. Origen *on Tit.* Vol. IV. p. 695, ed. Bened., Waterl. *Doct. of Trin.* ch. IV. Vol. III. p. 641), but more generally 'divisions in church matters,' possibly of a somewhat matured kind, τὰς φιλονεκτὰς λέγει, Theod. *on 1 Cor. l. c.*, see Suicer, *Thesaur.* s. v. I. 3, Vol. I. p. 120. Thus then ἀπερικός ἀνθρ. will here be one who gives rise to such divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described, ver. 9; comp. ch. i. 14. If we adopt this appy. fair and reasonable interpretation, the objections of De W. and others, founded on the later and more special meanings of ἀπερις and ἀπερικός, wholly fall to the ground. μετὰ μίαν κ. τ. λ.] 'after one and a second [unavailing] admonition;' Titus is not to contend, he is only to use νονθεσία, if that fail he is then to have nothing further to do with the offender. On the distinction between νονθεσία ('quæ fit verbi<sup>8</sup>') and παιδεία ('quæ fit per pænas'), see notes on *Eph.* vi. 4; and on the use of εἰς for πρώτος, here associated with δεύτερος, and consequently less peculiar and Hebraistic than when alone, as in *Matth.* xxviii. 1, *Mark* xvi. 2, al., see Winer, *Gr.* § 37. I, p. 222. παραιτοῦ] 'shun,'

ַּעֲלֹם [subduc te a] Syr.,

'devita,' Vulg., Clarom.; 'monere desine; laterem lavares,' Beng.: see notes on *1 Tim.* iv. 7. There is nothing in this or the associated words which fa-

vours any *definite* reference to *formal* excommunication, = ἔκβαλλε, Vitringa (*de Vet. Syn.* III. I. 10, p. 756), who compares the νονθεσία to the 'correptio' or 'excommunicatio privata' of the Jews; sim. Taylor, *Episc.* § 15. This however is importing into a general word a special meaning. As we certainly have such expressions as παραιτεῖσθαι τὴν γυναῖκα (repudiare), Plut. *Apophth.* 206 A, and even ἀπωθεῖσθαι καὶ τῆς οἰκλας παραιτεῖσθαι, Lucian, *Abdic.* § 19, we perhaps may say with Waterland (*Doct. of Trin.* ch. IV. Vol. III. p. 466) that παραιτοῦ 'implies and infers a command to exclude them;' but St Paul's previous use of the word does not appy. justify our asserting that it is here formally *expressed*: see notes in *Transl.*

II. εἰδώς] 'as thou knowest,' by the ill success of thy admonitions; reason for the injunction to have nothing to do with him: ὅταν δὲ δῆλος ὅτι πᾶσι καὶ φανερός, τίνος ἔνεκεν πυκτεύεις εἰκῇ; Chrys. ἐξέστραπται]

'is perverted,' ַּעֲלֹם [perversus] Syr., lit. 'hath been turned thoroughly, inside out;' Schol. on Arist. *Nub.* 88, ἀπὸ μεταφορᾶς τῶν ρυπουμένων ἰματίων καὶ ἐκστρεφομένων ἐκστρέψαι δὲ ἰμάτιον τὸ ἄλλαξαι τὸ πρὸς τὸ ἔσω μέρος ἔξω (cited by Wetst.): so *Deut.* xxxii. 20, γενέα ἐξεστραμμένη, *Heb.* לִבְנָה תַּחַת. The strengthened compound thus appears to denote the complete inward corruption and perverseness of character which must be predicated of any man who remains proof against twice-repeated admonitions. Baur, it is to be feared only to support his meaning of ἀπερικός, refers ἐξέστρ. to the outward act of the man, 'has gone away from us;'

Come to me at Nicopolis; bring Zenas and Apollos. Our brethren must not be unfruitful.

**Nikópoliν· ἐκεὶ γὰρ κέκρικα παραχειμάσαι.** Ζηνᾶν τὸν 13

this, as Wiesing, properly remarks, would more naturally be *ἀποστρέφεσθαι.* **αὐτοκατάκριτος]** ‘self-condemned;’ the reason why he is to be left to himself; he has been warned twice and now sins against light, οὐ γὰρ ἔχει εἰπεῖν ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἔνουθέτησεν, Chrys. The aggravating circumstance is not that the man condemns himself *directly* and *explicitly*, as this might be a step to recovery, but that he condemns himself *indirectly* and *implicitly*, as acting against the law of his mind, and doing in his own particular case what in general he condemns; see esp. Waterland, *Doct. of Trin.* ch. iv. Vol. III. p. 464, where this expression is fully investigated.

**12. Τύχικον]** On Tychicus, whom the Apostle (Col. iv. 7) terms ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδονος ἐν Κυρίῳ, see the notes on 2 Tim. iv. 12, Eph. vi. 21. It would seem not improbable that either Artemas or Tychicus were intended to supply the place of Titus in Crete during his absence with the Apostle. Of Artemas nothing is known.

**Nikópoliν]** There were several cities of this name, one in Cilicia (Strabo, XIV. 676), another in Thrace on the river Nestus, a third in Epirus (Strabo, XII. 325), built by Augustus after the battle of Actium. It is extremely difficult to decide which of these cities is here alluded to; Schrader (*Paulus*, Vol. I. p. 118) fixes on the first; the Greek commentators, the subscription at the end of the Ep. (ἀπὸ Νικοπ. τῆς Μακεδονίας, to which country it was near, comp. Theod.), and some modern writers, on the second; Wieseler

(*Chronol.* p. 335) and others on the third. The second indeed may seem to harmonize better with the scanty notices of the last journey from Asia Minor to the West in 2 Tim. iv. 10 sq. (Neander, *Planting*, Vol. I. p. 344, Bohn), but as the city in Epirus appears to have been a place of much more importance, and not unsuitable as a centre for missionary operations, it may perhaps be assumed as not improbably the place here alluded to; see Conyb. and Hows. *St Paul*, Vol. II. p. 572 (ed. 2).

**κέκρικα]**

‘I have determined,’ with dependent inf., a form of construction adopted elsewhere by St Paul, 1 Cor. vii. 37 (perf.), 2 Cor. ii. 1 (aor.). **παραχειμάσαι]** ‘to winter;’ Demosth. *adv. Phorm.* p. 909, *παραχειμάζοντι ἐκεῖ*, ib. *Dionys.* p. 1292, Polyb. *Hist.* II. 64. I. III. 33. 5. al.: in this compound the prep. παρὰ seems to mark the locality at which the action was to take place, comp. Rost u. Palm, *Lex. s. v. IV. 1*, Vol. II. p. 670. There does not appear to be anything in the expression from which a historical deduction can be safely drawn; possibly the winter was drawing near, and the Apostle was *on his way* (ἐκεὶ, ‘non dicit hic,’ Beng.) to Nicopolis.

**13. Ζηνᾶν]** A name perhaps contracted from Ζηνόδωρος: of the bearer of it nothing is known. It is doubtful whether the term νομικὸς implies an acquaintance with the Roman (Grot.) or Hebrew law (De W.). The latter is the opinion of Chrys., Jerome, and Theoph., and is perhaps slightly the more probable; comp. Matth. xxii. 35. For notices of an apocryphal work attributed to Zenas, ‘De vita et

νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν  
14 αὐτοῖς λείπῃ. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν  
ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ  
ώσιν ἄκαρποι.

15      'Ασπάζονται σε οἱ μετ' ἐμοῦ πάντες. Salutations and Benediction.

actis Titi,' compare Fabric. *Cod. Apocr.* Vol. II. p. 831. 'Ἀπολλὼ' 'Apollos,' sc. Apollonius [as in codex Bezae, Acts xviii. 24], or possibly Apollodorus,—an eloquent (*λόγιος*, Acts, *l.c.*, see Meyer *in loc.*) Jew of Alexandria, well versed in the Scriptures, and a disciple of St John the Baptist; he was instructed in Christianity by Aquila and Priscilla (Acts xviii. 26), preached the Gospel with signal success in Achaia and at Corinth, and appears to have maintained relations of close intimacy with St Paul, comp. 1 Cor. xvi. 12. There appears no good reason for supposing any greater differences between the teaching of St Paul and Apollos (Neander, *Planting*, Vol. I. p. 230 sq., Bohn) than may be referred to the mere outward form in which that teaching was perhaps communicated, and which comes from the one and the same Spirit who διαιρεῖ ἑδρὰς ἐκάστῳ καθὼς βούλεται (1 Cor. xii. 11); see Winer, *RWB.* Art. 'Apollos,' Vol. I. p. 68. Much that has been recently advanced on the differences between St Paul and Apollos is very doubtful and very unsatisfactory.

πρόπεμψον]  
'conduct,' 'forward on their journey,' with the further idea, as the context seems to require, of supplying their various needs; comp. 3 John 6.

14. οἱ ἡμέτεροι] 'our brethren in Crete,' not 'nostri ordinis homines' (Beza), scil. 'Apollos, Tychicus, et alii quos mittimus, si quo in loco reseenderint' (Grot.), as this would imply a comparison between them and St Paul, and would involve a meaning of προΐστη. καλ. ἔργ. ('habere domi officinam ali-

quam, me imitantes, Act. xx. 34,' Grot.), somewhat arbitrary, and wholly different to that in ver. 8. The ἡμέτεροι are rather *οἱ περὶ σέ* (Theoph.), the καὶ tacitly comparing them not with heathens (Hofmann, *Schriftb.* Vol. II. 2, p. 429) but with Titus; 'let these Cretan brethren of ours be not backward in co-operating with thee in these acts of duty and benevolence.' On προΐστη. see notes on ver. 8. εἰς τὰς ἀναγκ. χρείας] 'with reference to the necessary wants;' i.e. to supply them: comp. Phil. iv. 16, εἰς τὴν χρείαν μοι ἐπέμψατε. The article appears to mark the known and existing wants. ἄκαρποι] 'unfruitful,' not solely and specially with reference to the wants of their teachers ('quicunque evangelistis non ministraverint,' Just.), but also with reference to their own moral state, i.e. without showing practical proofs of their faith by acts of love.

15. οἱ μετ' ἐμοῦ] 'those with me,' in my company, journeying or abiding with me; comp. Gal. i. 2, οἱ σὺν ἐμοι, where the idea of union in action (coherence), rather than mere local union (coexistence), seems intended to be expressed; see Krüger, *Sprachl.* § 68.

13. I. τοὺς φιλοῦντας κ.τ.λ.] 'those who love us in faith,' those who love me in the sphere of faith; not merely πιστῶς καὶ ἀδόλως, Theoph., or διὰ πίστεως, Ecum., but 'in faith,' as the common principle which bound together and hallowed their common love. From the concluding words, ἡ χάρις μετὰ πάντων ὑμῶν (Col. iv. 18), there is no reason to infer that the Epistle was intended for the church as

*ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.*

well as Titus. It is merely an inclusive benediction that comprehends the *ἐπίσκοπος* and those committed to his oversight, Titus and all the faithful in Crete. *'Αμὴν* (*Rec.* with D<sup>2</sup>D<sup>3</sup>EFG HKLN<sup>4</sup>) here, as well as in 1 Tim. vi. 21, 2 Tim. iv. 22, seems to be an interpolation, though in this case supported by stronger external evidence. It is

bracketed by *Lachm.*, and rejected by *Griesb.*, *Scholz*, *Tisch.*, with ACD<sup>1</sup>N<sup>1</sup>; 17; *Clarom.*, *Aeth.-Pol.*; *Hier.*, *Ambrst.*

In the conclusion of all St Paul's Epp. except Rom. (om. 2 mss. and Am. only) and Gal. (om. G; Boern., Ambrst., only) there are similar variations. Accidental omission seems less probable than insertion.



## **TRANSLATION.**

## NOTICE.

THE same principles are observed in this translation as in those of the *GALATIANS* and *EPHESIANS*. The Authorised Version is altered only where it appears to be *incorrect, inexact, insufficient or obscure*. There are however a few cases in which I have ventured to introduce another correction—viz. where our venerable Version seems to be *inconsistent* in its renderings of important or less usual words and forms of expression. These peculiarly occur in this group of Epistles, and the process of translation has made me feel the necessity of preserving a *certain* degree of uniformity in the meanings assigned to some of the unusual yet recurrent terms and expressions.

This modification has been introduced with *great* caution, for, as the reader is probably aware, our last Translators state very explicitly that they have not sought to preserve a studied uniformity of translation, and have not always thought it necessary to assign to the same word, even in very similar combinations, the same meaning. To affect then a rigorous uniformity would be to reverse the principles on which that Version was constructed, and would not be revision but reconstruction. I have therefore trusted to my own judgment: where it has seemed necessary to be uniform, I have been so; where this necessity has not been apparent, I have not ventured to interfere with the felicitous variety of expression which characterizes our admirable Version. A slight change has been introduced in the Versions cited, which however does not at all affect the general plan. The Versions of *Wiclid*, *Cranmer*, and *Geneva*, are no longer cited from Bagster's Hexapla, as it is asserted by competent judges that those there given have not the best claim to the names affixed to them. Wiclid's version is now quoted from the edition of the New Testament published by Pickering in 1848, Cranmer's from a copy of the edition of April 1540, and the Genevan from the edition of 1560, which alone has claim to be called the first edition of the Genevan Version. The citations from the Bishops' Bible are made from the first edition 1568.

For several valuable hints on this subject I am indebted to the kindness and learning of Mr FRANCIS FRY of Bristol.

The remaining Vv. are cited as before from Bagster's reprints.

## THE FIRST EPISTLE TO TIMOTHY.

PAUL, an apostle of Christ Jesus, according to the commandment of God our Saviour and Christ Jesus our Hope, to Timothy, *my* true child in the faith. Grace, mercy and peace, from God the Father and Christ Jesus our Lord.

Even as I besought thee to abide still at Ephesus, when I was on my way into Macedonia, that thou mightest command some not to be teachers of other doctrine,

1. *Christ Jesus]* \*Jesus Christ, AUTH. According to] So Cov. (both), RHEM., and AUTH. in Rom. xvi. 26 and Tit. i. 3: *aftir*, WICL.; *by*, AUTH. and remaining Vv. Christ Jesus] \*Lord J. C., AUTH. The translation of *ἐπιταγὴν* adopted by CRAN., BISH., ‘commission,’ deserves attention, but perhaps too much obscures the idea of the divine ordinance and command under which the Apostle acted; comp. Acts ix. 16, *ὅσα δεῖ κ.τ.λ.*, and 1 Cor. ix. 16.

It may be remembered too that ‘command’ originally seems to have meant ‘power’ or authority, *Synon.* ed. by Whately, p. 91. Our Hope] So WICL., Cov. Test., GEN., RHEM.: which is *our hope*, AUTH. and remaining Vv.

2. *True child]* Own son, AUTH.; *louede sone*, WICL.; *beloued sonne*, Cov. Test., RHEM.; *naturall sonne*, TYND. and remaining Vv.; see notes on 2 Tim. i. 2 and Eph. vi. 21 (*Transl.*). It is desirable to retain

I.  
the more literal translation of *τέκνον* wherever it does not seem to be at variance with our ordinary or idiomatic mode of expression (e. g. ver. 18): the distinction between *τέκνον* and *νήσις* is occasionally of considerable importance.

The Father] \*Our Father, AUTH. Christ Jesus] Jesus Christ, AUTH., al., though doubtful on the authority of what edition.

3. Even as] As, AUTH. and all other Vv. Was on my way] Went, AUTH., WICL., Cov. Test., RHEM.; departed, TYND. and remaining Vv. Command] So TYND., Cov., CRAN., GEN., BISH., by far the most usual translation of the word elsewhere in AUTH.: charge, AUTH.; denounce to, WICL., RHEM.; geue...charge vnto, Cov. Test. The full authoritative meaning of the word should not be here impaired in translation; see notes. Not to be teachers, &c.] Sim., not to teache otherwise, RHEM.: that they teach no other

4 nor yet to give heed to fables and endless genealogies,  
 seeing they minister questions rather than God's dispensa-  
 5 tion which is in faith,—so *I do now*. But the end of the  
 commandment is love out of a pure heart, and a good con-  
 6 science, and unfeigned faith: from which some having  
 gone wide in aim have turned themselves aside unto vain

*doctrine*, AUTH., GEN. (*none*), BISH.

4. *Nor yet*] *Neither*, AUTH. and all Vv. except RHEM., *nor*. This is perhaps a case where it may seem necessary to adopt a more rigorous translation of  $\mu\eta\delta\epsilon$ : where the things prohibited are not very different in their character the ordinary translation will perhaps be sufficiently exact; here however the *tives* are not merely to abstain from teaching others such profitless subjects, but are themselves not to study them. On the full force of  $\sigma\omega\delta\epsilon$  or  $\mu\eta\delta\epsilon$  after  $\sigma\omega$  and  $\mu\eta\delta$ , see Franke's very good treatise *de Part. Neg.* II. 5, and illustrate his remark, —that  $\sigma\omega\delta\epsilon$  hints at an indefinite number of consequent terms, by Judges i. 27, where  $\sigma\omega$  is followed by fourteen clauses with  $\sigma\omega\delta\epsilon$ .

*To give]*

*Give*, AUTH. *Seeing they]* *The whiche*, WICL.; *which*, AUTH. and all other Vv., but TYND., Cov., give *which are endl.*, *and*. *God's dispensation*] *Edificacioune of god*, WICL.; *edifyenge to Godwarde*, Cov. Test.; *the edifying of God*, RHEM.; *godly edyfyinge*, TYND. and remaining Vv., but AUTH. (ed. 1611) omits *godly*, which has been restored in modern edd.

*I do now]* *Do*, AUTH.

5. *But*] So BISH., RHEM.: *now*, AUTH.; *forsythe*, WICL.; *for*, TYND. and remaining Vv. *Love]* So all Vv. except AUTH., WICL., Cov. Test., RHEM., *charity*. It is doubtful why this change was made, except for variation from verse 14; comp. Vulg. Our last translators were by no means

uniform in their translation of  $\alpha\gamma\delta\pi\eta$ : even in cases where it is associated with  $\pi\lambda\tau\tau\sigma$  and they might have wished to mark a quasi-theological meaning, it is not uncommonly translated 'love'; compare ch. vi. 11 with 1 Thess. iii. 6, al. *And (bis)] And of*, AUTH. *Unfeigned faith]* *Faith unfeigned*, AUTH. Slight change to preserve the unemphatic order of the Greek; see Winer, *Gr.* § 59. 2, p. 464. English usage is here just the reverse of the Greek.

6. *Having gone wide in aim]* *Having swerved*, AUTH.; *errynge*, WICL.; *hauyng erred*, BISH.; *straying*, RHEM.; *have erred, and*, TYND., Cov. (both), GEN. It would seem that our translators made the change from a desire to preserve the construct. of  $\dot{\alpha}\sigma\tau\omega\chi\epsilon\iota\nu$  with a gen. (Vulg., al.), and yet not, as WICL., to fall into barbarous English, or as TYND., al., to change the part. into a finite verb,—an inexactness which Conyb. has not avoided. Perhaps the more immediate connexion of  $\sigma\omega$  may be with  $\xi\epsilon\tau\rho\cdot$ , especially as  $\dot{\alpha}\sigma\tau\omega\chi\epsilon\iota\nu$  in the two other passages where it occurs (1 Tim. vi. 21, 2 Tim. ii. 18) is used absolutely (with  $\pi\epsilon\pi\tau$  and acc.); still it seems desirable and correct also to preserve in translation the possibility of the connexion with the participle. To 'go wide from' is perfectly correct according to the exx. in Johnson s. v. 'wide.'

*Have turned themselves]* *Have turned*, AUTH., and the other Vv. except WICL., Cov. Test., CRAN., RHEM.,

babbling; willing to be teachers of the law; yet not understanding either what they say, or about what they make asseveration. Now we know that the law *is* good, if a man use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if *there be* any other thing *that* is contrary to the sound doctrine,—according to the Gospel of the glory of the blessed God, which was committed to my trust.

And I thank Him who gave me inward strength, Christ Jesus our Lord, that he counted me faithful, having

which give a passive translation: it is perhaps desirable to retain here the medial force of the passive form ἔξερπτησαν.

*Babbling]* *Jangling*, AUTH. and all Vv. except WICL., *speche*; RHEM., *talke*. The change seems required, as ‘jangling’ might be understood in its secondary sense. It is found in Gower, Chaucer, al., as here, in the sense of ‘prating,’ ‘idly talking.’

7. *Willing to be]* So WICL. (*for to be*), Cov. (both): *desiring to be*, AUTH.; *because they woldē be*, TYND., CRAN., GEN. (om. *bec.*); *couetyng to be*, BISH.; *desirous to be*, RHEM. Though it is not always possible in the N. T. to keep up the exact distinction between θέλω and βούλομαι (see notes on ch. ii. 8, and v. 14), this perhaps is a case where it may be maintained: the false teachers were quite willing to undertake the office though they had really no qualifications for it. *Yet not]* So TYND., CRAN., GEN.; *not*, WICL., Cov. (both), BISH., RHEM.: AUTH. expresses the negative by the following *neither*. *Either...or]* *Neither...nor*, AUTH. *About what]* *Whereof*, AUTH. *Make asseveration]* *Affirm*, AUTH. and all Vv.

8. *Now]* *But*, AUTH., Cov., BISH., RHEM.; *forsothe*, WICL.; *and*, GEN.: remaining Vv. omit.

9. *Unruly]* So AUTH. in Tit. i. 6, 10, but here *disobedient*, with TYND. and all Vv. except WICL., not *suget*. *Sinful]* *For sinners*, AUTH. All Vv. (except Cov. Test., which omits) give the subst., perhaps it is a little more exact to retain the adj. *For the unholy]* So Cov., GEN.: *for unh.*, AUTH.: the idiomatic English article is repeated for the sake of consistency.

*Smiters]* *Slairs*, WICL.; *killers*, RHEM.; *murderers*, AUTH. and all other Vv.

10. *The sound doctrine]* AUTH. omits the art. with all Vv. except Cov., CRAN.

11. *Of the glory]* So rightly all the Vv. (om. *the*, BISH.) except AUTH., GEN., *gloriōus* (before *Gospel*).

12. *Him who, &c.]* Sim. as to order GEN., RHEM.; comp. WICL., Cov. Test., and, it may be added, Syr. and Vulg., rightly preserving the more emphatic position: *C. J. our Lord, who hath enabled me*, AUTH., and sim. the remaining Vv. (TYND., Cov., CRAN., BISH.), which translate ἐρδυν. με καθ-

- 13 appointed me for the ministry, though formerly I was a blasphemer, and a persecutor, and a doer of outrage: still I obtained mercy, because I did it ignorantly in unbelief; 14 yea the grace of our Lord was exceeding abundant with 15 faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me as chief Christ Jesus might shew forth the whole of His long-suffering, to display a pattern for them which should 17 hereafter believe on Him unto eternal life. Now to the King of ages, the immortal, invisible, only God, be honour and glory unto the ages of the ages. Amen.
- 18 This charge I commit to thee, son Timothy, in accordance with the forerunning prophecies about thee, that thou

*made me stronge.*

*That] For that,* AUTH.

*Having appointed me for] Putting me into,* AUTH., BISH. (in, WICL., RHEM.).

13. *Though formerly I was] \*Who was before,* AUTH. *A doer of outrage]* Sim., *a doer of iniurye,* Cov. Test.: *injurious,* AUTH.; *ful of wrongis,* WICL., *a tyraunt,* TYND., Cov., CRAN.; *an oppresser,* GEN., BISH.; *contumelious,* RHEM.  
*Still] But,* AUTH. and all Vv. except CRAN., BISH., *but yet.*

14. *Yea] And,* AUTH., RHEM.; *but,* Cov. Test., GEN.; *neverthelater,* TYND.; *neuertheles,* Cov., CRAN., BISH.

15. *Faithful is, &c.] Thys sayenge is true,* Cov. Test.; *this is a faithful saying,* AUTH., BISH.; *this is a true s.,* TYND., Cov., CRAN., GEN.: *a trewe worde,* WICL.; *a faithful s.,* RHEM.

16. *As chief] First,* AUTH. and all Vv. (the f., BISH.) except Cov. (both), *pryncipally;* RHEM., *first of al.* Christ Jesus] \*Jes. Chr., AUTH.

*The whole of His] All,* AUTH. and all Vv. *To display a pattern for]*

Sim., *to declare an ensample vnto,* CRAN.; *for a pattern to,* AUTH.; *to the enfourmyng of,* WICL., sim. Cov. Test., RHEM.: *vnto the ensample of,* TYND., GEN. (*to the,* Cov., BISH.).

*Eternal life] So TYND., Cov., CRAN., GEN.: life everlasting,* AUTH., Cov. Test., BISH., RHEM. It seems best both to adopt the order which, properly considered, most exactly corresponds to that of the Greek, and to adopt the most general and inclusive transl. of *al-* *uvios*; see notes on 2 Thess. i. 9 (Transl.).

17. *Of ages] Sim., of worldis,* WICL., RHEM. (*the vv.:* eternal, AUTH.; everlasting, TYND. and remaining Vv. *The immortal, &c.] Immortal, invisible,*

*the only wise God,* AUTH.

*Unto the ages, &c.] Sim., in worldis of worldis,* WICL.; *for ever and ever,* AUTH. and all other Vv.

18. *In accordance with, &c.] According to the prophecies which went before on thee,* AUTH. (vpon, GEN., BISH.), and sim. WICL., RHEM.; *accordyng to the proph. which in tyme past were prophisid of the,* TYND., Cov., Cov. Test. (tymes), CRAN.

mayest war in them the good warfare; having faith, and a 19  
good conscience; which some having thrust away, have  
made shipwreck concerning the faith: of whom is Hyme- 20  
næus and Alexander; whom I delivered to Satan, that they  
might be taught by discipline not to blaspheme.

I exhort then first of all, that petitions, prayers, sup- II.  
plications, and giving of thanks, be made for all men; for 2

*Mayest]* *Mightest*, AUTH.; *shuldest*,  
TYND., Cov., CRAN., GEN., BISH.  
Change necessary to preserve the law  
of the succession of tenses; see Latham,  
*Engl. Lang.* § 616. *In them]* So all  
Vv. except AUTH., GEN., which  
change (not for the better) the *ēv* into  
*by*; see notes. The order of the  
Greek *στράτ.* *ēv* *aὐτ.*, reversed by  
AUTH., is restored in the text.

*The good]* *A g.*, AUTH. and all Vv.

19. *Having]* So WICL. and all Vv.  
except AUTH., which adopts *holding*.  
*Having thrust away]* *Castynge away*,  
WICL.; *repelling*, RHEM.; *having put*  
*away*, AUTH. and remaining Vv.; but  
TYND., Cov. (both), CRAN., GEN. use  
the finite verb, and TYND., Cov.,  
CRAN., add *from them*.

*The faith]* So WICL., RHEM.: *faith*,  
AUTH. and remaining Vv. When the  
article is *inserted* after a preposition,  
it should never be overlooked in transla-  
tion, if the English idiom will per-  
mit it to be expressed.

20. *Delivered]* *Have delivered*,  
AUTH. and all Vv. except WICL., *bi-*  
*toke*. There are cases where the idiom  
of our language may seem positively  
violated by an aoristic translation, esp.  
in cases where *νῦν* or *ἡδη* is found with  
the aor.; these are however cases in  
which we do not rashly assert that the  
aor. is used for the perf., but in which  
we only recognise an idiomatic power  
in the Greek aorist which does not  
exist in our English past tense. Where  
idiom requires us to insert ‘have’ (as

perhaps just above, ver. 19), it must  
be inserted, but these cases are fewer  
than modern translators seem gene-  
rally aware of.

*Might be*  
*taught, &c.]* So (omitting *by disc.*)  
TYND., Cov.; *may learn*, AUTH., and  
sim. all remaining Vv. The addition  
*by discipline* is necessary to convey the  
true meaning of *παιδεύω*.

CHAPTER II. 1. *Then]* *Therefore*,  
AUTH. and all Vv. On this particle  
see notes *in loc.* It may be observed  
as a very general rule, that it is bet-  
ter to translate *οὖν* ‘then,’ *ἄπα* ‘there-  
fore,’ or at any rate if ‘therefore’ be  
retained as a translation of the former  
particle, to place it as far onward in  
the clause as idiom will permit, so as  
to weaken its full illative force. The  
present seems an instance where the  
more exact distinction (see notes on  
*Gal.* iii. 5) ought to be preserved; still  
it is not wise in the N. T. generally  
to press this rule *too rigorously*, as in  
many cases the context and in many  
more the *usus scribendi* of the sacred  
author must be allowed to have  
due weight in fixing the translation.  
For example, St John’s use of *οὖν*  
appears to deserve considerable atten-  
tion, especially as he *never* uses *ἄπα*;  
and even St Paul, it should be re-  
membered, uses *οὖν* on an average  
*four* times to *ἄπα* once. A really  
faithful translation must take all these  
things into account.

*First...that]* *That first*, AUTH. and sim.

kings, and all that are in authority; that we may pass a  
 3 quiet and tranquil life in all godliness and gravity. For  
 this is good, and acceptable in the sight of our Saviour,  
 4 God; whose will is that all men should be saved, and  
 5 should come unto the full knowledge of the truth. For  
~~there is~~ one God, and one mediator also between God and  
 6 men, a man Christ Jesus; who gave Himself a ransom for  
 all,—the testimony to be set forth in its own seasons.  
 7 Whereunto I was appointed a herald, and an apostle (I

all Vv. except WICL., RHEM., which apparently adopt the order of the text.

*Petitions, prayers, &c.] Supplications, prayers, intercessions, AUTH., Cov. Test., GEN.; bisechygis, preyers, axingis, WICL.; prayers, supplicacions, intercessions, TYND., COV., CRAN., BISH.; obsecrations, praiers, postulations, RHEM.* ‘Supplications’ is by no means a bad translation for δέησις. (Eph. vi. 18); but as this is a technical passage, it seems more suitable to reserve it for ἐντεύξεις; see notes.

2. *All]* So WICL., RHEM.: for all, AUTH. and all other Vv. *Pass]* *Lead,* AUTH.: slight change, but perhaps maintaining better the mixed subjective and objective ref. of the clause; comp. notes in loc. *Quiet...tranquil]* *Quiet...peaceable,* AUTH. and all other Vv. Perhaps ‘tranquil’ expresses the idea of the rest ‘arising from within’ (see notes) a little more fully than ‘peaceable;’ comp. 1 Pet. iii. 4. *Gravity]* *Chastite,* WICL., RHEM.; *honesty,* AUTH. and remaining Vv. In the preceding word εὐσέβεια, the transl. of AUTH. has been retained. Though ‘godliness’ more exactly represents θεοτέλεια, yet it is used in all the older Vv. (except only WICL., RHEM., pitee, i. e. piety) as the translation of εὐσέβεια, and seems fairly to suit all the passages where it occurs. The deviation of AUTH. al., in Acts

iii. 12 is not for the better.

3. *Our Saviour God]* So RHEM.: *God our Sav.,* AUTH. and the remaining Vv.

4. *Whose will is that]* *Who will have,* AUTH. and sim. all Vv. The translation of Scholef., *who willeth,* is perhaps rather too strong. *Should be]* *To be,* AUTH. *Should come]* *To come,* AUTH. *The full knowledge]* *The knowledge,* AUTH. and all Vv. (*knowynge,* WICL.).

5. *And one med. also]* Sim., one also med., RHEM.: and one Med., AUTH. and all other Vv (except WICL., who omits one). The addition of ‘and’ in *italics* seems required by our idiom: indeed we may perhaps sometimes rightly say that the Greek καὶ is occasionally in itself almost equivalent to our ‘and...also.’ *A man]* So WICL.; *man,* RHEM.: *the man,* AUTH. and remaining Vv.

6. *The testimony, &c.] To be testified in due time,* AUTH., and sim. TYND., COV., CRAN. The true construction appears to have been observed in GEN., to be a *testimonie in due time,* and BISH., a *testimonie in due tyme.* All the Vv., except AUTH., GEN., BISH., retain a more literal transl. of τότε, ‘his.’

7. *Was]* *Am,* AUTH. and all Vv. *Appointed]* So RHEM. (and AUTH. in 2 Tim. i. 11): *putte,* WICL.; *ordained,* AUTH. and all other Vv. *Herald]*

speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

I desire then that men pray in every place, lifting up 8 holy hands, without wrath and doubting: likewise that 9 women also, in modest guise, with shamefastness and sober-mindedness, do adorn themselves,—not with braided hair, and gold, or pearls, or costly apparel, but (which becometh 10 women professing godliness) through good works.

Let the woman learn in silence with all subjection. 11 But I suffer not the woman to TEACH, nor yet to have 12 authority over the man, but to be in silence. For Adam 13

*Preacher, AUTH. and all Vv.*

*Truth (1)] Truth \*in Christ, AUTH.*

*Truth (2)] So WICL., Cov. (both), RHEM.: verity, AUTH. and remaining Vv.*

8. *I desire then]* *I will therefore, AUTH. and all Vv. (th. I wole, WICL.). In every place]* So WICL. (*al pl.*), Cov. Test., RHEM.: *in all places*, Cov.; *everywhere*, AUTH. and remaining Vv.

9. *Likewise...also]* So TYND., Cov. (both), CRAN., GEN., BISH., except that they insert *also* immediately after *likewise*: *in like manner also, AUTH., RHEM. In modest, &c.] Adorn themselves in modest apparel, AUTH.; array them selves in comlye ap., TYND., Cov., Cov. Test. (arrayenge, omitting the preceding that), CRAN., GEN., BISH.*

*Shamefastness]* So AUTH. ed. 1611, following all the Vv. except RHEM. (*demurenesse*): we may agree with Trench (*Synon.* § 20) in regretting that this spelling has been displaced in the modern editions by ‘shame-facedness,’ a form in which the true etymology is perverted.

*Sobermindedness]* *Sobriety, AUTH., RHEM.; sobrenesse, WICL., Cov. Test.; discrete behaviour, TYND., Cov., CRAN., BISH.; modestie, GEN.* It is very difficult to select a translation for *σωφροσύνη*. Our choice seems to lie

between ‘sobermindedness’ and ‘discretion;’ the latter (more especially in the adjective; see two pertinent exx. in Richardson, *Dict. s.v.*, from Chaucer, *Persones Tale*, and Milton, *Par. Reg. II. 157*) is very suitable in ref. to women (and is so used by TYND., Cov., CRAN., in ver. 15), but the former seems best to preserve the etymology of the original word.

*Braided]* *Broided, AUTH.*, the older form of the same word: some modern editions give *broidered* appy. by mistake.

*And gold]* \**Or gold, AUTH. Apparel]* So GEN., RHEM.: *clothes, WICL.; cloth, Cov. Test.; array, AUTH. and other Vv.*

10. *Through]* So TYND., Cov. (both), CRAN., BISH.: *with, AUTH., GEN.; by, WICL., RHEM.*

12. *The woman]* *A woman, AUTH.* The insertion of the article seems required by our idiom, as in ver. 11, see notes. *Nor yet]* *Nor, AUTH.* As the command seems to have also a general reference (see notes), it is perhaps better to be exact in *οὐδέ*; see notes on ch. i. 4 (*Transl.*).

*Have auth.]* So TYND., Cov.: *have lordeship, WICL.; rse authorite, Cov. Test.; have dominion, RHEM.; usurp authority, AUTH. and the remaining Vv.*

14 was first formed, then Eve. And Adam was not deceived, but the woman being plainly deceived fell into transgression. Yet she shall be saved by means of THE CHILD-BEARING, if they continue in faith and love and holiness with sobermindedness.

III. Faithful is the saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be irreproachable, a husband of one wife, sober, discreet, orderly, a lover of hospitality, apt to teach; not fierce over wine, no striker, but forbearing, averse to contention, not a lover of money, one that ruleth well his own house,

14. Plainly deceived] \*Deceived, AUTH. Fell into] Was in the, AUTH., Cov. Test., GEN., BISH. (om. the, TYND., RHEM.); hath brought in the, Cov.; was subdued to the, CRAN.

15. Yet] So RHEM.: sothely, WICL.; notwithstanding, AUTH. and the other Vv. By means of the childbearing] In childbearing, AUTH.; by generacon of sones, WICL., RHEM. (children); thorow bearinge of chyldren, TYND. and remaining Vv.

Love] So all Vv. except AUTH., which here gives charity; see notes on ch. i 5 (*Transl.*).

Sobermindedness] Sobriety, AUTH.; see notes on ver. 9 (*Transl.*).

CHAPTER III. 1. Faithful is the saying] A feithful worde, WICL.; thys is a true w., Cov. Test.; [this is] a faithful saying, BISH.; a f. s., RHEM.; this is a true saying, AUTH. and remaining Vv.

2. Irreproachable] Sim., withouten reprove, WICL.: blameless, AUTH., Cov., CRAN., BISH.; faultesse, TYND.; vnrebukeable, Cov. Test.; vnreprovable, GEN.; irreprehensible, RHEM. If the definition of Webster (*Dict.*) is right, 'irreproachable=that cannot be justly reproached,' this seems the translation needed; see notes *in loc.*

A husband] The h., AUTH.

Sober, discreet] So TYND., Cov.: vigilant, sober, AUTH.; sobre, prudent, WICL.; sobre, wyse, Cov. Test., RHEM.; diligent, sober, CRAN.; watchinge, sober, GEN., BISH.

Orderly] Of good behaviour, AUTH.; honestly apparelled, TYND.; comely app., BISH.; manerly, Cov. (both); discrete, CRAN.; modest, GEN.; comely, RHEM. A lover of hosp.] So BISH., and AUTH. in Tit. i. 8: given to hosp., AUTH. (here); holdynge hosp., WICL.; harberous, TYND., Cov. (both), GEN.—a noticeable transl.; a keper of hosp., CRAN.; a man of hosp., RHEM.

3. Fierce over wine] Given to wine, AUTH., GEN., RHEM., and sim. other Vv. except TYND., dronken; Cov. Test., dronkarde. The marginal note [*not ready to quarell and offer wrong, as one in wine*] shows that our last translators saw correctly the meaning of the word, though they have not expressed it.

No striker] AUTH. adds \*not greedy of filthy lucre.

Forbearing]

Patient, AUTH.; temperaunt (or patient), WICL.; gentle, TYND., Cov., CRAN., GEN., BISH.; styl, Cov. Test.; modest, RHEM.

Averse to contention]

Not a brawler, AUTH. (so Tit. iii. 2); not litigious (or ful of strife or chydynge), WICL.; abhorrynge fightynge, TYND., CRAN., BISH., and sim.

having *his* children in subjection with all gravity; (But if 5  
a man know not how to rule his own house, how shall he  
take care of the church of God ?) not a new convert, lest 6  
being besotted with pride he fall into the judgment of  
the devil. Moreover he must have a good report also 7  
from them which are without, lest he fall into reproach  
and the snare of the devil.

Deacons in like manner *must be* grave, not double- 8  
tongued, not given to much wine, not greedy of base gain ;  
holding the mystery of the faith in a pure conscience. 9  
And let these also first be proved; then let them serve as 10  
deacons, if they be under no charge. The women in like 11  
manner must be grave, not slanderers, sober, faithful in all  
things. Let the deacons be husbands of one wife, ruling 12

Cov. (*abh. stryfe*); *no stryuer*, Cov.  
Test.; *no fighter*, GEN. A lover of  
money] Covetous, AUTH., and sim. all  
other Vv. It is better to keep ‘covetous’ for *πλεονέκτης*.

4. *His* (2)] Not in italics in AUTH.:  
it is omitted by all other Vv. except  
RHEM.

5. *But*] So Cov. (both), RHEM.:  
*forsythe*, WICL.; *for*, AUTH. and the  
other Vv.

6. *A new convert*] Sim., *newe conuertide to the feith*, WICL.: *a novice*,  
AUTH.; *a yonge skoler*, TYND., Cov.  
(both), CRAN., GEN., BISH.; *aneophyte*,  
RHEM.

*Besotted, &c.*] *Lifted up with pride*,  
AUTH.; *pufft vp*, Cov., GEN., BISH.  
The idea of a stupid, insensate, pride  
ought to be conveyed in translation;  
see notes.

*Judgment*] So TYND., Cov., CRAN.,  
RHEM.: *condemnation*, AUTH., GEN.,  
BISH.; *dome* (or *synne*), WICL.

7. *Also from*] *Of*, AUTH.; the  
word *moreover*, AUTH., may be pro-  
perly assigned to *ðe*, which, as has  
been observed several times in the  
notes (comp. on ver. 10), often appears  
to revert to its primary meaning.

8. *Deacons, &c.*] Similarly RHEM.:  
*likewise must the deacons be*, AUTH.

*Deacons*] *Mynisters*, Cov. (both), CRAN.,  
BISH. The rest give ‘deacons,’ either  
with (AUTH., TYND.) or without the  
article.

*Base gain*] *Foule wynnynge*, WICL.; *filthy lucre*, AUTH.  
and all other Vv.

10. *Serve as deacons*] *Use the office of a*  
*Deacon*, AUTH. This periphrasis might  
be avoided by using ‘minister’ with *all*  
the other Vv.; we seem however to  
require in ver. 13 an allusion to the  
office ‘nominatio.’

*If they be, &c.*] Sim., *yf they be*  
*blamelesse*, Cov.; *being found blame-*  
*less*, AUTH.; *yf they be founde faultlesse*,  
TYND., GEN. (*blameles*); *beyng bl.*,  
BISH.: *hauynge no cryme*, WICL.  
[adding (*or greet synne*)], RHEM., sim.  
Cov. Test. (*blame*).

11. *The women*] So WICL. (om. *the*),  
RHEM.: *their wives*, AUTH. and all other  
Vv.

*In like manner*] So  
RHEM.: *even so*, AUTH., TYND., Cov.,  
CRAN., BISH., all placing it at the be-  
ginning of the verse.

12. *Husbands*] *The h.*, AUTH.  
*Well*] So, in a similar place, all Vv.  
except AUTH., which places the adverb

13 their children well and their own houses. For they that have served well as deacons obtain for themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I to thee, though I hope to come 15 unto thee somewhat quickly; but if I should tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which truly is the church of 16 the living God, the pillar and basis of the truth. And confessedly, great is the mystery of godliness; "Who was manifested in the flesh, justified in the spirit, seen of angels, preached among the Gentiles, believed on in the world, received up into glory."

IV. Howbeit the Spirit saith expressly, that in the latter times some shall depart from the faith, giving heed to

at the end of the verse. Where there is no liability to mistake, it seems better to keep, as far as possible, the order of the Greek.

13. *Served well as d.] Used the office of a Deacon well, AUTH.*

*Obtain for] Purchase to, AUTH., RHEM.; get, TYND. and all the remaining Vv. (gete...to, WICL.).*

14. *Though I hope] Hoping, AUTH.; and sim. all other Vv. use a participle. Somewhat quickly] Sone, WICL.; very shortly, GEN.; quickly, RHEM.; shortly, AUTH. and remaining Vv.*

15. *Should tarry long] Schal t., WICL.; t. long, AUTH. and all other Vv. Which truly] The whych, Cov. Test.; which, AUTH. and all other Vv. (that, WICL.). Basis] Ground, AUTH. and all Vv. exc. WICL., sadness, and Cov. Test., stablyshmente.*

16. *Confessedly] Without controversy, AUTH., GEN.; with out naye, TYND., Cov.; without doute, CRAN., BISH. Who] \*God, AUTH. Manifested] So GEN., RHEM.: manifest, AUTH.; shewed, TYND. and remaining Vv.*

(but WICL. omits).

*Among] Unto, AUTH. and all Vv. (some to), following the Vulg. We may here briefly remark that the six concluding clauses of this verse may be arranged stichometrically in the following way:*

"Ος ἔφαερώθη ἐν σαρκὶ,  
Ἐδικαιώθη ἐν πνεύματι,  
"Οφθη ἀγγέλοις"  
Ἐκηρύχθη ἐν θθνσω,  
Ἐπιστεύθη ἐν κεσμῷ,  
'Ανελήμφθη ἐν δδξῃ.

Without urging too strongly the metrical character of the clauses, it would still seem that the supposition advanced in notes *in loc.* does not appear wholly without plausibility. Alford (*in loc.*) objects to this view, but appears clearly to lean to it in his note on *2 Tim. ii. 11.*

CHAPTER IV. 1. *Howbeit] Forsothe, WICL.; now, AUTH., GEN., BISH.; and, RHEM.; the other Vv. omit.*

*Saith] So WICL., Cov. Test., RHEM.: speaketh, AUTH. and the other Vv. All the Vv. except RHEM. preserve the order of verb and adverb adopted*

seducing spirits, and doctrines of devils, through the 2 hypocrisy of speakers of lies, *men* bearing a brand on their own conscience, forbidding to marry, *and commanding* to 3 abstain from meats, which God created for them that believe and have full knowledge of the truth to partake of with thanksgiving. For every creature of God *is* good, and 4 nothing *is* to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and supplication. 5

If thou settest forth these things to the brethren, thou 6 wilt be a good minister of Christ Jesus, being nourished in

in the text, and appy. correctly; the slight emphasis is thus retained on *ρητῶς*: comp. notes on 2 Thess. iii. 8 (*Transl.*).

2. *Through the hyp. &c.]* Similarly as to *ἐν ὑποκρ., of them which speake falce thorow yp.,* TYND., COV., CRAN.; *which speake lies through h.,* GEN.: *ψευδολ.* is however by some (GEN., BISH., appy.) referred to *δαμωλων:* *speaking lies in hyp.,* AUTH. (sim. WICL.), is ambiguous. The above, it must be said, is a somewhat lax translation of *ἐν;* it seems however to be positively required by the idiom of our language. Whether we connect *ἐν ὑποκρ.* with *ἀποστήσονται* or *προσέχοντες*, it seems scarcely English to say ‘*by the hypocrisy.*’ *Men bearing, &c.]* *And hauynge here conscience brente,* WICL.; *having their conscience seared with a hot iro,* AUTH., BISH., and similarly all Vv., but RHEM. omits *with a hot iron.* The insertion of *men* in the text seems to make the construction a little more clear.

3. *Created]* So RHEM., sim. WICL.: *hath created,* AUTH. and all other Vv. *For them that, &c.]* *To be received with thanksgiving of them,* AUTH., and in like order all other Vv. It is very difficult to preserve both the correct translation of the words and the order of the original; the latter must appy. here be sacri-

ficed. *Have full knowledge of]* Sim., *haue kn. of,* COV. TEST. : *know,* AUTH. and all other Vv. except WICL., RHEM., which give *have knownen.* The transl. of *πιστοῖς* is perhaps not perfectly satisfactory, but any change will involve an insertion of the article before the next words, which is certainly very undesirable; see notes.

4. *Is to be]* So WICL., and similarly GEN., ought to be: simply, *to be,* AUTH. and the other Vv.

5. *Supplication]* *Prayer,* AUTH. and all Vv.; it seems however necessary, as *ἐντευξίς* occurs only twice in the N. T., here and ch. ii. 1 (see notes *in loc.*), to mark it by a special and uniform translation.

6. *If thou settest forth these things to]* Sim., *puttyng forth, &c.,* WICL.; *proposing, &c.,* RHEM.: *if thou put ... in remembrance of these things,* AUTH. and sim. all other Vv., which from the exx. of *ὑποτιθεσθαλ τινὶ* cited by Krebs and Loesner (see notes) seems certainly too weak. The translation ‘*if thou,’ &c. is perhaps not quite so critically correct as ‘*by setting forth,’ &c., or ‘*in setting forth,’ &c.** (see notes on ver. 16), but may still be left unchanged, as it certainly cannot be termed definitely *inexact.**

*Wilt be]* *Shall be,* AUTH. and all Vv.

*Christ Jesus]*\* *Jesus Christ,* AUTH.

the words of faith, and of the good doctrine of which thou  
 7 hast been a disciple. But eschew profane and old-wives'  
 8 fables; and exercise thyself rather unto godliness. For the  
 exercise of the body is profitable unto a little, but godliness  
 is profitable unto all things, as it hath a promise of the life  
 9 that now is, and of that which is to come. Faithful is the  
 10 saying and worthy of all acceptation. For looking to this  
 we labour and suffer reproach, because we have placed our  
 hope on the living God, who is the Saviour of all men, spe-  
 cially of believers.

*Being nourished]* So Cov. Test.: *nourished up*, AUTH.; *norrischide*, WICL., RHEM.; *which hast bene n. vp*, TYND. and the remaining Vv.

*The good]* So RHEM.: *good*, AUTH. and all the other Vv. The article ought perhaps also to be inserted before ‘faith’ ( $\tauῆς πλοτεων$ ), but it would tend to give it an objective meaning, which does not seem desirable; see notes.

*Of which, &c.]* Whereunto thou hast attained, AUTH., and sim. Cov. Test., RHEM.; *that thou hast gotten in syngne*, WICL.; *which doctryne thou hast continually followed*, TYND. (om. doctr., CRAN., GEN., BISH.); *which thou hast followed hither to*, Cov.

7. *Eschew]* So Cov. Test.: *refuse*, AUTH.; *schone*, WICL.; *auoid*, RHEM.; *cast awaye*, TYND. and the remaining Vv. *And...rather]* So AUTH.: *rather*, CRAN., BISH.; *and*, Cov. Test., GEN., RHEM.; TYND. omits both. The transl. of Cov., *as for vngooostly...fables, cast them awaye, but, is good*, but in thus preserving the second δὲ it misses the first. The punctuation of *Lachm.* and *Tisch.*, who place a period after  $\pi\alpha\pi\alpha\tau\omega\bar{\nu}$ , is perhaps not an improvement on the ordinary colon: the antithesis between the two members ought not to be too much obscured.

8. *The exercise, &c.] Bodily exer-*  
*cise*, AUTH., and similarly all other  
 Vv.: it seems desirable to try to

retain the article, ‘the bodily exercise these teachers affect to lay such stress upon.’ *Is profitable, &c.]* Sim., *to litil thing is prof.*, WICL.; *is prof. vnto lytle*, Cov. Test., RHEM. (to): *profiteeth little*, AUTH. and remaining Vv. *As it hath]* *As a thynge which hath*, TYND., Cov., CRAN.; *w̄ hathe*, GEN.; *having*, AUTH. and remaining Vv.

9. *Faithful is the saying]* *This is a faithful s.*, AUTH., Cov. Test.; *this is a sure s.*, TYND., Cov., CRAN., BISH.; *this is a true s.*, GEN.; *a trewe worde*, WICL.; *a faithful saying*, RHEM.

10. *Looking to this]* *Therefore*, AUTH. and the other Vv. except WICL., *in this thing*; RHEM., *to this purpose*. *Labour]* *\*Both labour*, AUTH. *Have placed, &c.]* *Trust in*, AUTH., GEN.; *hopen in*, WICL., Cov. (both), RHEM.; *believe in*, TYND.; *haue a stead fast hope in*, CRAN.; *haue hoped in*, BISH.

*Believers]* As AUTH. in ver. 12: *here those that believe*, with TYND., Cov., Cov. Test. (*them*), CRAN., GEN., BISH., which is perhaps a little too emphatic for the simple anarthrous  $\pi\alpha\pi\alpha\tau\omega\bar{\nu}$ . ‘Faithful’ (WICL., RHEM.) is by very far the more usual translation in AUTH.; there are cases however (e. g. ch. v. 16, vi. 2) where perspicuity seems to require the change. It is noticeable too that  $\pi\alpha\pi\alpha\tau\omega\bar{\nu}$  (*per se*, not

These things command and teach. Let no man despise thy youth ; but become an example to the believers, in word, in conduct, in love, in faith, in purity. Till I come give attention to the reading, to the exhortation, to the doctrine. Neglect not the gift that is in thee, which was given thee through prophecy with the laying on of the hands of the presbytery. These things practise, in these things be occupied,—that thy advance may be manifest to all. Give heed to thyself and to the doctrine ; continue in them : for in doing this thou shalt save both thyself and them that hear thee.

Do not sharply rebuke an elder, but exhort *him* as a V.

*ἐν Χρ. Ἰησ.*, Eph. i. 1, &c.) in these Epp. (as our Translators appear to have clearly felt) seems to have become a more definite expression for ‘believers,’ *i.e.* Christians, and to have almost displaced *πιστεύοντες*, the expression which so greatly predominates in the Apostle’s earlier Epistles.

12. *Become*] *Be thou*, AUTH., WICL., COV., BISH. ; *be*, TYND. and remaining Vv. *To*] *Vnto*, TYND., COV., CRAN., GEN. : *of*, AUTH. and remaining Vv. *Conduct*] *Conversation*, AUTH. and the other Vv. except WICL., *lyuyngē*. Change made only to obviate a possible misunderstanding owing to word preceding.

*Love*] So all Vv. except AUTH., WICL., RHEM., *charity* ; see notes on ch. i. 5 (Transl.). AUTH. inserts \* *in spirit after charity*.

13. *Give attention*] *Take tente*, WICL. ; *geue hede*, COV. TEST. ; *attend*, RHEM. : *give attendance*, AUTH. and remaining Vv. *The reading, &c.*] AUTH. and all Vv. omit the articles.

14. *Through*] So TYND., COV., CRAN., BISH. : *by*, AUTH. and remaining Vv.

15. *These things, &c.*] Sim., *these thynges exercysē*, TYND., COV., CRAN., GEN. ; *these things doe thou meditate*,

RHEM. : *meditate upon these things*, AUTH. ; *thenke thou thes thingis*, WICL. ; *thynde vpon these th.*, COV. TEST. It seems best here to maintain the order of the original; so also Syr., Vulg. *In these things, &c.] Give thyself wholly to them*, AUTH. ; *in thes be thou*, WICL., sim. RHEM. ; *geve thy silfe unto them*, TYND., COV., CRAN., GEN., BISH. ; *be diligent in them*, COV. TEST.—a good transl., though perhaps a little more periphrastic than that in the text. *Advance]* *Profiting*, AUTH. *Be manifest*] So COV. (both), RHEM. ; *appear*, AUTH. *To all]* So AUTH.—though, as Marg. [*in all things*] shows, it read *ἐν πᾶσιν*.

16. *Give heed*] *Take heed*, AUTH. and the other Vv. except WICL., *take tente* ; and RHEM., *attend*. *Save both*] So COV. TEST., RHEM. : *both save*, AUTH., GEN., BISH. ; the remaining Vv. omit the first *kai* in translation.

CHAPTER V. 1. *Do not, &c.*] *Rebuke not...rygorously*, CRAN. ; *rebuke not*, AUTH. and all other Vv. except WICL., *blame thou not*. ‘Reprimand’ would perhaps be the most exact transl.

*Exhort*] So TYND., COV., CRAN., GEN., BISH. : *intreat*, AUTH. ; *praye*, COV. TEST. ; *biseche*, WICL., RHEM. It does not appear clear why AUTH. made

2 father ; the younger men as brethren : the elder women as  
 3 mothers; the younger as sisters, in all purity. Pay due  
 4 regard to widows that are widows indeed. If however any  
 widow have children or grandchildren, let them learn first  
 to shew piety towards their own family, and to requite their  
 5 parents: for this is acceptable before God. But she that  
 is a widow indeed, and desolate, hath turned her hopes  
 toward God, and abideth in her supplications and her  
 6 prayers night and day: but she that liveth riotously is  
 7 dead while she liveth. And these things command, that  
 8 they may be irreproachable. But if any one provide not

this change. *The younger]* *And the y., AUTH.*

2. *In]* So WICL., Cov. Test., BISH., RHEM.: *with, AUTH.* and the remaining Vv. It may be observed that in the original edition of AUTH. (so also Cov.) there is no comma after *sisters*; see notes.

3. *Pay due regard to]* Honour, AUTH. and all Vv.

4. *If however]* *But if, AUTH., GEN., BISH., RHEM.; forsothe if, WICL.; the rest give if only.*

*Hare]* So AUTH. and all Vv. except WICL., Cov. Test., which, probably following the Latin 'habet,' use the indicative, and so Conyb. This however does not appear critically exact; see Latham, *Eng. Lang.* § 537 (ed. 4), and comp. notes on 2 Thess. iii. 14 (*Transl.*). The English and Greek idioms seem here to be different.

*Grandchildren]* *Nephews, AUTH.* and all other Vv. except WICL., *children of sones (cosyns)*, and Cov. Test., *chylders chyldren*. Though archaisms as such are not removed from this translation, yet here a change seems desirable, as the use of the antiquated term 'nephews' (nepotes) is so very likely to be misunderstood. *Shew piety towards, &c.] Shew piety at home, AUTH.; rule their awne houses godly, TYND., Cov., CRAN., BISH.; rule theyr*

*owne house, Cov. Test.; shewe godlines towarde their owne house, GEN.*

*This is acceptable]* *That is good and acceptable, AUTH.*

5. *But]* So Cov., RHEM.: *now, AUTH.; and, GEN., BISH.; omitted in TYND., Cov. Test., CRAN.*

*Hath turned, &c.] Trusteth in, AUTH., GEN.; putteth her trust in, TYND., Cov., CRAN.; hopeth in, BISH. The force of ἀλπίω with ἐπὶ and the accus. should not be left unnoticed; see notes on ch. iv. 10.*

*Abideth]* *Continueth, AUTH. (let her... continue, Cov. Test., RHEM.) and all Vv. except WICL., wake. A somewhat marked translation seems required by προσμένει with a dat.*

*Her suppl. &c.] AUTH. and all the Vv. leave both articles unnoticed.*

6. *Liveth riotously]* *Is lyuyng in delicis, WICL.; is in deliciousnes, RHEM.; liveth in pleasure, AUTH. [pleasures, Cov. (both)] and the other Vv.*

7. *Command]* So all Vv. except AUTH., *give in charge.*

*Irreproachable]* *Blameless, AUTH., GEN., BISH., RHEM.; with outer reprove, WICL.; without faut, TYND.; without blame, Cov. (both); without rebuke, CRAN. See notes on ch. iii. 2 (*Transl.*).*

8. *Any one]* *Any, AUTH.*

for his own, and specially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

Let no one be placed on the list as a widow under three-score years old, the wife of one husband, being well reported of in good works; if she ever brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she followed after every good work. But younger widows refuse: for when they have come to wax wanton against Christ their will is to marry; bearing about a judgment that they broke their first faith. Moreover they learn withal to be idle, going round from house to house; and not only idle, but tattlers also and

*Unbeliever]* *Infidel*, AUTH. and all Vv. except WICL., *rneithful* (or *hethen man*).

9. *Let no one, &c.] Let not a widow be taken into the number*, AUTH., GEN.; somewhat similarly to text, TYND., Cov. (both), CRAN., *let no (not a*, BISH.) *wyddowe be chosen*; except that they appear to miss the fact that *χήρα* is a predicate.

*Old]* So all Vv. except WICL., RHEM., which omit: the archaism is not changed, being perfectly intelligible.

*The wife]* *Having been the w.*, AUTH., BISH.; *and soche a one as was the w.*, TYND., Cov., CRAN.; *whych hath ben the w.*, Cov. Test., GEN. (*that*). *Husband]* So WICL., Cov. Test., GEN., RHEM.: *man*, AUTH. and the other Vv.

10. *In]* So all the Vv. except AUTH., GEN., *for*. *Ever brought up]* *Have brought up*, AUTH.; change only made to endeavour to preserve the force of the aorist. WICL. alone omits the aux. verb. *Entertained strangers]* *Have lodged str.*, AUTH., CRAN., GEN. (*the str.*), BISH.; *have bene liberall to str.*, TYND.; *haue bene harberous*, Cov. (both). *Washed]* *Have washed*, AUTH. *Relieved]* *Have relieved*, AUTH. *Followed after]* *Folowide*, WICL.,

Cov. Test. (*hath f.*), RHEM. (*haue f.*); *have diligently followed*, AUTH.; *were continually given unto*, TYND. and sim. remaining Vv.

11. *Younger]* So WICL.: *the y.*, AUTH. and all the other Vv. *Have come, &c.] Have done leccherie*, WICL.; *shal be rv.*, RHEM.; *have begun to wax w.*, AUTH. and remaining Vv. (Cov. Test. omits). *Their will is, &c.] They will marry*, AUTH. and all Vv. (*will they*, TYND., Cov.) except WICL. (*be weddide*). Change to prevent a confusion with the simple future; see notes.

12. *Bearing about a judg.] Having damnation*, AUTH. and all Vv. (*their d.*, Cov.). *That]* *Because*, AUTH. and all Vv. except WICL., *for*. *Broke]* Similarly TYND., Cov., GEN., (*have broken*): *have cast off*, AUTH.; *haue made...voyde*, WICL., RHEM.; *haue abhorred*, Cov. Test.; *haue cast awaye*, CRAN., BISH.

13. *Moreover ..withal] And withal*, AUTH. *Going round]* Similarly (as to the transl. of *περιερχ*) TYND., CRAN., *to goo: to go aboute*, Cov. Test., GEN.; *wandering about*, AUTH., sim. BISH.; *to runne aboute*, Cov. All Vv. except AUTH. connect *μανθάνονται* with *περιερχόμεναι*. *The things]*

busy-bodies, speaking the things which they ought not.

14 I desire then that younger *widows* marry, bear children, guide the house, give none occasion to the adversary for 15 reviling. For some have already turned themselves aside 16 after Satan. If any woman that believeth have widows, let her relieve them, and let not the church be burdened, that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and 18 doctrine. For the scripture saith, Thou shalt not muzzle an ox while *he is* treading out the corn; and, the labourer 19 *is* worthy of his hire. Against an elder receive not an accusation, except on the authority of two or three witnesses. Them that sin rebuke before all, that the rest 20 also may have fear. I solemnly charge *thee* before God and

*Things*, AUTH. and all Vv.

14. *Desire*] *Will*, AUTH.

*Then*] *But*, Cov. Test.; therefore, AUTH. and all other Vv.

*Younger widows*] *The younger women*, AUTH. and all the other Vv. except WICL., RHEM., which do not supply any noun.

*For reviling*] *To speak reproachfully*, AUTH. [in Marg., for their railing]; *to speake evil*, TYND., Cov. (both), CRAN., GEN., RHEM. (*for to*); *to speake slanderously*, BISH. Very singularly WICL., because of *curside thing*, misunderstanding the Vulg. ‘maledicti gratia.’

15. *Have already*, &c.] *Are already turned*, AUTH., and similarly all other Vv. It seems however desirable to retain the medial force which appears to be involved in the passive form *ἔγειρο*, see notes on ch. vi. 20 and 2 Tim. iv. 4. The aorist cannot here be translated without inserting ‘have;’ the Greek idiom permits the union of *aor.* with *ἔδη κ.τ.λ.*, the English does not; see notes on ch. i. 20 (Tranel.).

16. *Woman*] \**Man or w.*, AUTH.

*Her*] *Them*, AUTH.

*Burdened*] So RHEM.: *charged*, AUTH. and all the other Vv. except WICL., greuyde.

18. *An ox*, &c.] *The ox that treadeth*, AUTH. and all Vv. except WICL. which retains a bare participle.

*Hire*] So WICL., RHEM.: *wages*, GEN.; *reward*, AUTH. and the other Vv.

19. *Except*] *No but*, WICL.; *sauē*, Cov. Test.; *but*, AUTH. and all other Vv.; the strong formula *ἐκτὸς εἰ μὴ* perhaps requires a little more distinctness.

*On the authority of*] All other Vv., appy. with a similar meaning, *under*; AUTH. alone, *before*, but in Margin, *vnder*.

20. *The rest*] So Cov. Test., GEN., RHEM.: *others*, AUTH.; *other*, all remaining Vv.

*May have fear*] So RHEM.: *haue drede*, WICL.; *maye be afrayed*, Cov. Test.; *may fear*, AUTH. and remaining Vv.

21. *Solemnly charge thee*] *Charge thee*, AUTH., GEN.; *testifie*, TYND. and all other Vv. except WICL., *preye* (or *coniure*). The translation ‘adjure,’ CONYB., is better reserved for *ὅπλιζω*,

Christ Jesus and the elect angels, that thou observe these things without forejudgment, doing nothing by partiality. Lay hands hastily on no man, nor yet share in other men's sins. Keep THYSELF pure. Be no longer a waterdrinker, but use a little wine for thy stomach's sake and thine often infirmities. Some men's sins are openly manifest, going before to judgment; and some *men* they rather follow after. In like manner the GOOD works also of *some* are openly manifest; and they that are otherwise cannot be hid.

Let as many as are under the yoke as bond-servants VI. count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. They again that have believing masters, let them not slight *them*

Mark v. 7, Acts xix. 13, 1 Thess. v.  
27. *Christ Jesus]* \*The

*Lord Jesus Christ, AUTH.*

*Forejudgment]* Sim., *bifore doom*, WICL.; *preiudice*, RHEM., AUTH. Marg.: *preferring one before another*, AUTH., GEN. (to); *hasty iudgement*, TYND., Cov. (both); *hastynesse of i.*, CRAN., BISH. There seems no reason for rejecting the genuine Engl. translation given in the text; 'forejudgment' is used by Spenser.

22. *Hastily]* So Cov. Test.: *sone*, WICL.; *lightly*, RHEM.; *suddenly*, AUTH. and the other Vv. *Nor yet, &c.]* *Nether thou schalt comyne with*, WICL.; *nether be partener of*, Cov. Test.; *neither do thou communike rvith*, RHEM.; *neither be partaker of*, AUTH. and the other Vv.

23. *Be no longer, &c.]* *Nyl thou yit drynke w.*, WICL.; *drynke nomore w.*, Cov. Test.; *dr. not yet rv.*, RHEM.: *drink no longer water*, AUTH. and the other Vv.

24. *Openly manifest]* *Open*, WICL., Cov.; *manifest*, Cov. Test., RHEM.; *open beforehand*, AUTH. and remaining Vv. *Rather follow]* *Follow*, AUTH. *Forsothe of summen & thei folowen*, WICL., is the only transl.

which has preserved, though not quite correctly, the *kai* of the original.

25. *In like manner...also]* So RHEM.: *also and*, WICL.; *likewise also*, AUTH. and the remaining Vv. *Openly manifest]* *Manifest beforehand*, AUTH.

CHAPTER VI. 1. *As many, &c.]* *As many servants as are*, AUTH. and all the Vv. except WICL., *whoeuer ben s.*; and RHEM., *whosoever are s.*

2. *They again]* *And they*, AUTH., GEN., BISH.; *forsothe thei*, WICL.; *but they*, Cov. Test., RHEM.; the remaining Vv. omit the particle. In a case like the present, the omission in translation is certainly to be preferred to 'and,' as the contrast between the two classes, those who have heathen, and those who have Christian masters, is thus less obscured. In such cases the translation of δέ is very difficult; 'but' is too strong, 'and' is inexact; omission, or some turn like that in the text, seems to be the only way of conveying the exact force of the original. *Slight]* *Despise*, AUTH. and all Vv. except RHEM., *contemne*. *The rather]* So RHEM.; and sim., more, WICL.: *so moche the rather*,

because they are brethren; but the rather serve *them*, because believing and beloved are they who are partakers of their good service. These things teach and exhort.

3 If any man is a teacher of other doctrine, and assenteth not to sound words, *even the words* of our Lord Jesus Christ, and to the doctrine which is according to godliness,  
 4 he is besotted with pride, yet knowing nothing, but ailing about questions and strifes of words, whereof cometh envy,  
 5 contentions, railings, evil surmisings, obstinate contests of men corrupted in their mind and deprived of the truth,  
 6 supposing that godliness is a means of gain. But godli-

TYND.; *rather*, AUTH. and remaining

Vv. *Serve them*] So Cov. Test., and (omitting *them*) WICL., RHEM.: *do them service*, AUTH.; *do service*, TYND. and remaining Vv.  
*Believing, &c.*] Sim. WICL., RHEM.: *they are faithful and beloved, partakers of*, AUTH.; *they are belerynge and bel.* and p. of, TYND., Cov., CRAN., GEN. (*faithful, and bel.*), BISH.; *they are f.* and bel., *for they are p. of*, Cov. Test.

*Their good service*] *The benefit*, AUTH. and all Vv. except WICL.

3. *Is a teacher, &c.*] *Folowe other doctrine*, CRAN.; *teach otherwise*, AUTH. and all other Vv.: see notes on ch. i. 3. The *el ris*, as the context here shows (comp. ch. i. 3), contemplates a case actually in existence; we use then in Engl. the indicative after ‘if;’ see Latham, *Engl. Lang.*

§ 537 (ed. 4). *Assenteth not to*] *Consent not to*, AUTH., RHEM.; *consenteth not to*, GEN., BISH. (*vnto*): *acordith not to*, WICL.; *agreeth not vnto*, Cov. (both); *is not content with*, TYND.; *enclyne not vnto*, CRAN. *Sound*] So RHEM.; and AUTH. everywhere else in these Epp.: here AUTH. and all Vv. adopt *wholesome* [*hool* (or *holsoom*), WICL.].

4. *Besotted with pride*] *Proud*, AUTH., WICL., Cov. Test., RHEM.; *pufte vp*, TYND. and the remaining

Vv.; see notes on ch. iii. 6.

*Yet knowing*] *Knowing*, AUTH., WICL. (*kunnynge*), Cov. Test., BISH., RHEM.; and *knoweth*, TYND. and the remaining Vv. *Ailing*] *Doting*, AUTH., BISH.; *doteth*, GEN.; *langwischynge*, WICL., RHEM.; *wasteth his braynes*, TYND. (*brayne*, Cov.) and the remaining Vv. *Contentions*]

\**Strife*, AUTH.

5. *Obstinate contests*] \**Perverse disputings*, AUTH. *Corrupted in their mind*] So RHEM., and sim. WICL.: *of corrupt minds*, AUTH., GEN., BISH.; *with corrupte m.*, TYND.; *soch...as haue cor. m.*, Cov.; *that haue cor. m.*, CRAN.: *that are corrupt mynded*, Cov. Test. *deprived*] So RHEM.: *pryuede*, WICL.; *robbed*, Cov. (both), CRAN.; *destitute*, AUTH. and remaining Vv.

*Godliness, &c.*] *Gain is godliness*, AUTH., GEN., and sim. all the other Vv. except only Cov. (both), which observe correctly the order of the text. This is not the only instance in which this very able translator stands alone in accuracy and good scholarship. Though he used Tyndale’s translation as his basis, his care in revision still entitles him to be considered as a separate authority of great importance. The English translation however in his *Diglot Testa-*

ness with contentment is a great means of gain. For we 7 brought nothing into the world, and it is evident we can also carry nothing out. If however we have food and 8 raiment, therewith we shall be content. But they that 9 desire to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, the which plunge men into destruction and perdition. For the love of money is the 10 root of all evils; which while some were coveting after, they erred from the faith, and pierced themselves through with many sorrows.

ment (Test.) being somewhat conformed to the Lat., has not always the same claim on attention as the earlier translation put forth in his Bible. *A means of gain*] *Gain*, AUTH., and so in the next verse. After this, AUTH. inserts \*from such withdraw thyself.

7. *The] So TYND., Cov., CRAN., GEN., BISH.: this, AUTH., WICL., Cov. Test., RHEM. Evident] Certain, AUTH., GEN., BISH.; a playne case, TYND., Cov., a curious translation. Can also] Can, AUTH., and sim. all Vv. omit to translate δέ.*

8. *If however we have] Somewhat similarly CRAN., but when we haue; so also, omitting but, TYND., Cov.; therefore when we h., GEN.: and having, AUTH.; but hauyng, Cov. Test., BISH., RHEM. AUTH. stands alone in its translation of δέ, ‘and.’ Therewith, &c.] Let us be therewith content, AUTH., and (th. be) TYND., Cov., GEN.; with thes thingis be we payede, WICL.; we must ther with be content, CRAN., BISH.; vwith these vre are c., RHEM.*

9. *Desire to] Will, AUTH. and all other Vv.; see notes on ch. v. 14. Into many] So AUTH. and all the other Vv. except WICL., RHEM. This insertion of the preposition,*

where not expressed in the text, is sometimes very undesirable (comp. John iii. 5, and see Blunt, *Parish Priest*, p. 56); here however it would seem permissible; πειρασμὸν and παγίδα thus stand in closer union (see notes), and the relative becomes better associated with its principal antecedent. *The which] So WICL., marking the force of the αἵτινες, though in the Lat. it is only ‘quæ’ which, AUTH. and all other Vv.*

*Plunge...into] Drenchen...into, WICL.; droune...into, CRAN., RHEM., sim. dr...vnto, Cov. Test.: dr...in, AUTH. and remaining Vv.*

10. *Evils] So WICL., RHEM.: evil, AUTH. and remaining Vv.—appy without any reason. While... were coveting after] While...coreted after, AUTH.; whill...lusted after, TYND., Cov., CRAN., GEN., BISH.: coreytyng, WICL.; lustynge after, Cov. Test. The sentence is somewhat awkward, but seems preferable to the diluted translation ‘and some through coveting it have, &c.,’ as Conyb. and others. Erred] So all Vv. except AUTH., Cov. Test., and RHEM., which insert have. Perhaps the translation ‘wandered,’ or ‘strayed away’ (comp. notes on Tit. iii. 3), may be thought a little preferable.*

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness of heart. Strive the good strife of faith, lay hold on eternal life, whereunto thou wert called, and thou confessest the good confession before many witnesses. I charge thee before God, who preserveth alive all things, and before Christ Jesus, who under Pontius Pilate bore witness to the good confession, that thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ: which in His own seasons He shall shew, *who is* the blessed and only Potentate,

11. *And follow]* So AUTH., GEN., BISH., RHEM.; the extreme awkwardness of ‘but’ so closely following ‘but thou’ may justify this inexactness. TYND. and the remaining Vv. except WICL. (*forsoth...sothely*) omit the second δ in translation.

*Patience]* So AUTH. and all Vv. This is the regular translation of ἵπομονὴ in the N. T., where it occurs 32 times. The only exceptions to this translation are in Rom. ii. 7, 2 Cor. i. 6, 2 Thess. iii. 5. On the true meaning see notes on 2 Tim. ii. 10, and on Tit. ii. 2. *Meekness of heart]* \*Meekness, AUTH.

12. *Strive the good strife]* Sim., *strife thou a g. str.*, WICL.: *fight the good fight*, AUTH. and all other Vv. [*a g.*, Cov. (both)]. The transl. in the text is undoubtedly not satisfactory, but is perhaps a little more exact than that of AUTH.

*Wert called]* Art \*also called, AUTH. *Thou confessedst]* Haste knowelechide, WICL.; hast made, Cov. Test.; hast confessed, RHEM.: hast professed, AUTH. and the other Vv. *The good]* A good, AUTH. and all Vv. *Confession]* So RHEM.: profession, AUTH. and the remaining Vv. except WICL., knowelechynge.

13. *Charge thee]* So GEN.: comaunde

to thee, WICL., RHEM. (om. to); give thee charge, AUTH. and the other Vv. *Before]* So WICL., Cov. (both), RHEM.: in the sight of, AUTH. and remaining Vv. It certainly here seems desirable to preserve ‘before’ in both places: comp. notes.

*Preserveth alive]* \*Quickeneth, AUTH.

*Under]* So all the Vv. except AUTH. and Cov. Test., which adopt the local *before*. *Bore witness to the, &c.] Witnessed a good conf.*, AUTH., GEN., BISH. (*prof.*); *witn. a g. witnessinge*, TYND., Cov., CRAN.

14. *The (1)]* So all the Vv. except AUTH., GEN., this.

*Without reproach]* Unrebukeable, AUTH., TYND., CRAN., GEN., BISH.; irreprehensible, WICL.; unreproveable, Cov. (both); blamelesse, RHEM.

The connexion of the adjectives with ἐντολὴν is perhaps made a little clearer by the change: so Syr., ‘without spot, without blemish;’ comp. notes.

15. *His own]* His, AUTH.

*Seasons]* Tyme, TYND., Cov. (both), CRAN., GEN.; times, AUTH. and the remaining Vv.

*Who is]* So AUTH., following all the older Vv. except WICL., RHEM., which put the nominative first, and Cov. Test., which is defective. It would seem that the insertion of ‘who is’ is here

the King of kings and Lord of lords ; who alone hath immortality, dwelling in light unapproachable ; whom never man saw, nor can see : to whom be honour and eternal might, Amen.

Charge them that are rich in this world not to be highminded, nor to place their hopes on the uncertainty of riches, but in God, who giveth us all things richly for enjoyment ; that they do good, that they be rich in good works, be free in distributing, ready to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

O Timothy, keep the trust committed to thee, avoiding the profane babblings and oppositions of the falsely-called

a far less evil than the loss of order. Conybeare changes the active into pass., ‘be made manifest (?) by the only, &c.’—a diluted translation that wholly falls short of the majesty of the original.

16. *Alone*] So WICL. : *only*, AUTH. and all other Vv.      *Immortality*] WICL. alone has the noticeable translation *vndeadelynes*.      *Light*] So WICL., TYND., RHEM. : *the light*, AUTH. and the remaining Vv. except Cov., *a lighte*.      *Unapproachable*] Similarly RHEM., *not accessible* : *which no man can approach unto*, AUTH. ; *to whiche noman may come*, WICL. ; *that no man can attayne*, TYND., Cov. (both), CRAN. ; *that none can atteine vnto*, GEN., BISH. (*no man*).

*Never man saw*] So TYND., GEN. : *none of men sige*, WICL. ; *noman dyd euer se*, Cov. Test. ; *no man hath seen*, AUTH. and remaining Vv.

*Eternal might*] *Power everlasting*, AUTH. The same adj. is preserved by all Vv. except WICL. (*into withouten ende*).

17. *Not to be*] So Cov. Test., RHEM. ; sim. WICL. : *that they be not*, AUTH. and rem. Vv. Slight change, designed to obviate the supposition

that the original is *ἴνα μὴ κ.τ.λ.* The transition to the positive side of the exhortation in ver. 18 thus also becomes slightly more telling and distinct.

*To place their hopes on*] *Trust in*, AUTH. and the other Vv. (*to tr.*, Cov. Test., RHEM.) except WICL., *to hope in*.

*The uncertainty of*] So Cov. Test., RHEM., and sim. (omitting the) WICL. and AUTH. Marg. : *uncertain*, AUTH., CRAN., GEN., BISH. ; *the uncertaine*, TYND., Cov. *God*] *The \* living God*, AUTH.

*All things richly*] \* *Richly all things*, AUTH.      *For enjoyment*] *For to use*, WICL. ; *to enioye them*, TYND., Cov., CRAN. ; *to enjoy*, AUTH. and remaining Vv.

18. *Be free in*, &c.] *Ready to distribute*, AUTH., GEN. ; *lighly for to gyue*, WICL. ; *redy to geve*, TYND. (CRAN., BISH., *ber.*) ; *geue...with a good wyll*, Cov. (both) ; *give easily*, RHEM. *Ready*] *Willing*, AUTH.

19. *The true*] \* *Eternal*, AUTH.

20. *The trust, &c.*] *That which is committed to thy trust*, AUTH. ; *thi deposit (or thing bitaken to thee)*, WICL. ; *that which is given the to kepe*, TYND., CRAN., GEN., BISH. ; *that which is*

21 knowledge ; which some professing have gone wide in aim concerning the faith. Grace *be* with thee.

*committed vnto the*, Cov. (both), GEN.;  
*the depositum*, RHEM.

*The*

*prof.] AUTH.* and the other Vv. except RHEM. omit the article. The translation of  $\beta\epsilon\beta\eta\lambdaous$ , *vngostly*, TYND., Cov. (both), CRAN., deserves recording.

*Profane]* *Pro-*

*fanē and vain*, AUTH.

*The*

*falsely-called knowledge]* So RHEM. (omitting *the*): *false name of knunyng*, WICL.; *a false name of know-*

*lege*, Cov. Test.; *science, falsely so called*, AUTH. and the other Vv.

21. *Have gone wide, &c.] Fellen doune*, WICL.; *dyd fall awaye*, Cov. Test.; *erred*, CRAN.; *have erred*, AUTH. and remaining Vv. English idiom seems here to require the insertion of ‘have’ after the present participle. At the end of the verse AUTH. adds \**Amen*.

## THE SECOND EPISTLE TO TIMOTHY.

PAUL, an apostle of Jesus Christ by the will of God, I.  
for the promise of the life which is in Christ Jesus,  
to Timothy, *my* beloved child. Grace, mercy, peace, from 2  
God the Father and Christ Jesus our Lord.

I thank God, whom I serve from *my* forefathers with a 3  
pure conscience,—as unceasing is the remembrance which  
I have of thee in my prayers night and day, longing to 4  
see thee, being mindful of thy tears, that I may be filled  
with joy; being put in remembrance of the unfeigned faith 5  
that is in thee, which dwelt first in thy grandmother  
Lois, and thy mother Eunice, and I am persuaded that it  
dwelleth also in thee. For which cause I remind thee to 6

1. *Christ Jesus]* \**Jes. Chr.*, AUTH.  
*For the]* Similarly but more periphrastically, TYND., COV., to preache the: *aftir the*, WICL.; according to the, AUTH. and remaining Vv.  
*The life]* So COV. (both), RHEM.: *life*, AUTH. and remaining Vv.

2. *My beloved child]* My dearly beloved son, AUTH.; his moste deuorth sone, WICL.; h's beloved s., TYND., CRAN.; my deare s., COV.; my moost deare s., COV. TEST.; my beloued s., GEN.; a beloued s., BISH.; my dearest s., RHEM.; see notes on 1 Tim. i. 2 and Eph. vi. 21 (Transl.).  
*Peace]* And peace, AUTH.

3. *A pure]* So COV. (both), Rhem.: *pure*, AUTH. and the remaining Vv. except WICL., *clene*.      As unceasing, &c.] That without ceasing I have remembrance, AUTH., GEN., BISH.; for with outen ceesynge I haue myndr,

WICL.; that without c. I make mention, TYND., COV. (both), CRAN. (anye c.); that vwithout intermission I haue a memorie, RHEM.

4. *Longing]* And longe, COV.; desirynge (without any intensive force given to *ērit*), WICL. and all other Vv. except AUTH., greatly desiring.

5. *Being put, &c.]* \*When I call to remembrance, AUTH.  
*That it, &c.]* So TYND., COV. (both), CRAN., GEN., BISH., except that they put also last: *that in thee also*, AUTH., RHEM.; that & in thee, WICL. Perispicuity seems to require in English the repetition of the verb.

6. *For which cause]* So WICL., and (the whych) COV. TEST., RHEM.: wherefore, AUTH. and the remaining Vv. Comp. ver. 12, where AUTH. preserves the more literal translation.

stir up the gift of God, which is in thee through the laying  
 7 on of my hands. For God gave us not the Spirit of  
 cowardice, but of power, and of love, and of self-control.

8 Be not thou ashamed then of the testimony of our  
 Lord, nor yet of me His prisoner; but rather suffer afflic-  
 tions with *me* for the Gospel in accordance with the power  
 9 of God, who saved us, and called *us* with an holy calling,  
 not according to our works, but according to His own pur-  
 pose and the grace which was given us in Christ Jesus  
 10 before eternal times; but hath been now made manifest  
 through the appearing of our Saviour Jesus Christ, when

*I remind thee to] I put thee in remem-  
 brance that thou, AUTH., GEN., BISH.;  
 I moneste that thou, WICL.; I warne the  
 that thou, TYND., COV., CRAN.; I ex-  
 horte the, y<sup>e</sup> thou, COV. TEST.; I ad-  
 monish thee that thou, RHEM. Though  
 all the Vv. adopt this periphrasis,  
 it still seems desirable to preserve  
 the simple inf., if only to distin-  
 guish it from *va* with subj., which the  
 transl. of Conyb., ‘I call thee to re-  
 membrance, that thou mayest,’ &c.,  
 seems still more decidedly to imply.  
 Through] By, AUTH. and all the other  
 Vv. Laying on] So COV. TEST.:  
 imposition, RHEM.; putting on, AUTH.  
 and the other Vv. (on put., WICL.).*

7. Gave] So WICL.: hath...given,  
 AUTH. and all the other Vv.  
 Cowardice] Fear, AUTH. and the other  
 Vv. except WICL., drede. It may be  
 remarked that the Genevan is the  
 only version which uses a capital to  
 ‘Spirit.’ And of love] AUTH.  
 ed. 1611 omits and. Self-control] A sound mind, AUTH., GEN., BISH.;  
 sobrenesse, WICL., COV. TEST., CRAN.;  
 sobrenes of mynde, TYND.; right un-  
 derstandinge, COV.; sobrietie, RHEM.

8. Ashamed then] Aszhamed ther-  
 fore, COV.; therefore ash., AUTH., COV.  
 TEST., CRAN., GEN., BISH., RHEM.  
 Nor yet] Nor, AUTH., COV. TEST.,

RHEM.; neither, WICL. and the re-  
 maining Vv. But rather]

But, AUTH. and all Vv. TYND. how-  
 ever adds also after gospel; COV. after  
 aduersite.

Suffer, &c.] Sim.,  
 traueyl with me in the gospel, WICL.:  
 be thou partaker of the afflictions of the  
 G., AUTH., GEN. (om. thou); suffre  
 thou adversite with the g., TYND. (om.  
 thou), COV., CRAN., BISH.; laboure wylh  
 the G., COV. TEST.; trauail wylh the G.,  
 RHEM.

In accordance with]  
 After, WICL.; thorow, TYND.; accord-  
 ing to, AUTH. and remaining Vv.

9. Saved] So TYND., CRAN., and  
 sim. WICL., delyueride: hath saved,  
 AUTH., COV., GEN., BISH.; hath de-  
 lyuered, COV. TEST., RHEM. The  
 grace] Grace, AUTH. and all the other  
 Vv.: but TYND. gives which grace in  
 the next clause. See Scholef. Hints, p.  
 121 (ed. 4). Eternal times]

The world began, AUTH., CRAN., BISH.;  
 the worlde was, TYND., GEN.; worldely  
 tymes, WICL.; the tyme of the worlde,  
 COV. (both); the secular times, RHEM.

10. Hath been] Is, AUTH. and all  
 Vv. Through] By, AUTH. and  
 all Vv. Though ‘by’ has appy. often  
 in English the force of ‘by means of,’  
 yet here, on account of the διδ below,  
 it seems best to be uniform in transla-  
 tion. When He] Who, AUTH.

He made death of none effect, and brought life and incorruption to light through the Gospel: whereunto I was 11 appointed a herald, and an apostle, and a teacher of the Gentiles. For which cause I suffer also these things: ne- 12 vertheless I am not ashamed; for I know in whom I have put my trust, and I am persuaded that He is able to keep the trust committed to me against that day. Hold the 13 pattern of sound words, which thou heardest from me, in faith and love which is in Christ Jesus. The good trust 14 committed to thee keep through the Holy Ghost which dwelleth in us.

Thou knowest this, that all they which are in Asia 15 turned away from me; of whom are Phygelus and Hermo-

and sim. all other Vv.      *Made death, &c.] Comp., hath taken away y<sup>r</sup> power of d., Cov.: hath abolished death, AUTH., GEN.; distroyede deth, WICL., and (hath d.) Cov. Test., RHEM.; hath put away d., TYND., CRAN., BISH.      *Brought] Hath brought, AUTH.      *Incorruption] So WICL. (encor.), RHEM.: immortality, AUTH. and the remaining Vv.***

11. *I was] I am, AUTH. and all Vv.      *Herald] Preacher AUTH. and all Vv.**

12. *Whiche] As in ver. 6; so WICL.: the whiche, AUTH. and remaining Vv. I suffer also] I also suffer, AUTH. and the other Vv. except WICL., Cov. Test., RHEM., also I suffre.      In whom, &c.] So CRAN., but with a different connexion: whom I have believed, AUTH. and all other Vv. (to whom, WICL.).      The trust, &c.]*

*My deposit (or thing putte in kepyng), WICL.; my depositum, RHEM.; that which I have committed unto him, AUTH., and (to him) GEN., BISH.; that which I have committed to his kepyng, TYND., Cov. (vnto), Cov. Test. (it that I...vnto), CRAN.*

13. *Hold] Hold fast, AUTH.; haue thou, WICL., Cov. Test., RHEM.; se*

*thou have, TYND., CRAN. (se that), BISH.; kepe, GEN. The transl. of AUTH., thus at variance with the old versions, is still retained by Conybeare, but is clearly inexact.      Pattern] So BISH.; true pat., GEN.: form, AUTH., WICL., RHEM.; ensample, TYND., Cov. (both), CRAN.      Heardest] So WICL., TYND., Cov.: hast heard, AUTH. and the remaining Vv.      From me] Of me, AUTH. and all Vv.*

14. *The good trust, &c.] That good thing which was committed unto thee, AUTH.; a gode deposit (or a thing taken to thi kepyng office), WICL.; that good thinge, which was com. to thy kepyng, TYND., CRAN., BISH.; this hye charge, Cov.; the good thyng that is com. vnto the, Cov. Test.; that worthie thing, which was com. to thee, GEN.; the good depositum, RHEM.      Through] So Cov. (both), CRAN., GEN., BISH.: by, AUTH., WICL., RHEM.; in, TYND.*

15. *Thou knowest this] So RHEM.: this thou knowest, AUTH. and remaining Vv. except WICL. (sothely thou woste).      Turned away] Be turned away, AUTH.; are...turned, Cov. Test.; be auerted, RHEM.; ben turnyde, WICL. and remaining Vv.*

*Phygellus] \*Phygellus, AUTH.*

16 genes. The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my  
 17 chain: but on the contrary, when he arrived in Rome,  
 18 he sought me out the more diligently, and found *me*. The Lord grant to him that he may find mercy of the Lord in that day: and in how many things he ministered at Ephesus, thou knowest better than *I*.

II. Thou therefore, my child, be inwardly strengthened in  
 2 the grace that is in Christ Jesus. And the things that thou heardest from me among many witnesses, these commit thou to faithful men, who shall be able to teach others  
 3 also. Suffer with *me* afflictions as a good soldier of Christ  
 4 Jesus. No man serving as a soldier entangleth himself with the affairs of life; that he may please him who chose

17. *But on the contrary]* *But, AUTH.*  
 and all Vv. *Arrived in]* *Was in, AUTH., BISH.; came to, WICL.,*  
*Cov. Test.; was at, TYND., Cov., CRAN., GEN.; was come to, RHEM.*  
*The more dil.] Bisily, WICL.; diligently, Cov. Test.; carefully, RHEM.; very diligently, AUTH. and remaining Vv.*

18. *Ministered]* *Ministered unto me, AUTH. (hathe m., GEN.) and all the other Vv. (some give to) except Cov. Test., dyd for me. Better than I] Very well, AUTH. and the other Vv. except WICL., RHEM., better.*

CHAPTER II. 1. *Therefore]* So AUTH. and all Vv. Here perhaps this translation may be retained: 'then' may be thought slightly too weak, as the meaning seems to be, 'as others have fallen away do thou make up for their defection:' comp. notes on 1 Tim. ii. 1 (Transl.). *Child]* Son, AUTH. and all Vv.

*Be inwardly strengthened]* *Be strong, AUTH. and the other Vv. except WICL., be confortide, where the passive voice is rightly preserved.*

2. *Heardest from]* *Hast heard of,*

AUTH. and all Vv. (om. heard, Cov. Test.). *Among, &c.] So AUTH.: many bearynge witnes, TYND.; by many witn., WICL. and remaining Vv.* Perh: ps 'in the presence of,' or 'with many to bear witness,' may convey the idiomatic use of *ðā* a little more exactly; as both translations are however somewhat periphrastic, the AUTH. is retained. *These] So WICL. (with a different order), RHEM.: the same, AUTH. and remaining Vv.*

3. *Suffer, &c.] AUTH. prefixes \*thou therefore. Suffer...afflictions]* So CRAN., BISH. (*affliccion*, TYND., Cov., GEN.), but omitting 'with me:' *endure hardness, AUTH. (but comp. ch. iv. 5); trauel, WICL.; laboure, Cov. Test., RHEM. Christ Jesus]* \**Jesus Christ, AUTH.*

4. *Serving as, &c.] Holdyng knyghtode to god, WICL.; warrynge, goyng a warre fare vnto God, Cov. Test.; being a souldiar, to God, RHEM. (all following the Vulg.): that warreth, AUTH. and remaining Vv.*

*The affaers, &c.] The a. of this life, AUTH., GEN., BISH.: worldely nedis, WICL.; worldely busynes, TYND., Cov. (both) [plural], CRAN.; secular busi-*

him to be a soldier. Again, if a man also strive in the 5 games, he is not crowned, except he strive according to rule. The LABOURING husbandman ought to partake first 6 of the fruits. Understand what I say, for the Lord will 7 give thee apprehension in all things.

Bear in remembrance Jesus Christ *as* raised from the 8 dead, *born* of the seed of David, according to *MY* gospel: in the which I suffer afflictions as an evil doer *even* unto 9 bonds; howbeit the word of God hath not been bound. For this cause I endure all things for the sake of the elect, 10 that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful *is* the saying: For if 11

*nesses, RHEM.*                           *Chose]*  
*Hath chosen, AUTH.* So all the other  
 Vv. give a perf. with ‘have.’

5. *Again]* And, AUTH. and the other Vv. except WICL., *forwhi*; Cov. Test., RHEM., *for.*      *Strive in, &c.]*  
*Strive for masteries, AUTH.; str. for a mastery, TYND., Cov. (both), CRAN., GEN., RHEM. (the m.); wrestle, BISH.*  
*He is] Yet is he, AUTH.* According to rule] *Lawfully, AUTH.* and all the other Vv. except GEN., *as he ought to do.*

6. *The labouring husb.]* So Cov. Test., BISH.: *the husb. that laboureth, AUTH., TYND., Cov., CRAN., RHEM.; an erthe tilier, WICL.*      *Ought to, &c.]* *Must be first partaker of, AUTH., BISH. (first be); it behoueth.. for to receyue firste of, WICL.; must fyrlt receave of, TYND., Cov. Test., CRAN.; must first enoye, Cov.*

7. *Understand]* So WICL., RHEM.; consider, AUTH. and the remaining Vv. except Cov. Test., *marke.*  
*For the Lord, &c.]* *And the Lord \*giveth, AUTH.*      *Apprehension]*  
*Understanding, AUTH. and all the Vv.: change made only to avoid the repetition underst...understanding, as in WICL., RHEM.*

8. *Bear in remembrance]* *Be thou*

*myndful, WICL.; be m. that, RHEM.; remember that, AUTH. and remaining Vv.*      *As raised, &c.]*  
*Of the seed of David, was raised from the dead, &c., AUTH., BISH., and similarly, with a few slight variations, a'l the other Vv. except WICL., RHEM., which keep the order of the original, retained in the text.*

9. *In the which]* So Cov. Test. and WICL. (om. *the*): *wherein, AUTH. and the remaining Vv.*      *Suffer afflictions]* *Traueyl, WICL.; suffre, Cov.; laboure, Cov. Test., RHEM.; suffer trouble, AUTH. and the other Vv.*      *Howbeit]* But, AUTH. and all the Vv.      *Hath not been]* Is not, AUTH.

10. *For this cause]* So Auth. in 1 Thess. ii. 13, iii. 5: therefore, AUTH. and all other Vv. (herefore, TYND.).  
*For the sake of, &c.]* *For the chosen, WICL.; for the chosen's sake, Cov. Test.; for the elect, RHEM.; for the elect's sakes, AUTH. (sake, GEN.) and the other Vv.*      *They also may]*  
*So, as to order, Cov. (both), RHEM.: they may also, AUTH. and (as to order) the rem. Vv. except WICL. (and thei).*

11. *Faithful is the s.]* It is a faithful saying, AUTH., BISH.; a trewe worde, WICL.; it is a true sayinge,

- 12 we died with *Him*, we shall also live with *Him*: if we endure, we shall also reign with *Him*: if we shall deny 13 *Him*, He also will deny us: if we be faithless, yet He continueth faithful; for He cannot deny Himself.
- 14 Of these things put *them* in remembrance, solemnly charging *them* before the Lord not to contend about words, a profitless course, to the subverting of the hearers.
- 15 Study to present thyself approved to God, a workman not 16 ashamed, rightly laying out the word of truth. But avoid profane babblings; for they will advance to greater mea-

TYND., CRAN., GEN.; *this is a true s.*, Cov. (both); *a faithful s.*, RHEM.

*Died]* *Be dead*, AUTH. and all Vv.

12. *Endure]* *Suffer*, AUTH., GEN.; *be pacient*, TYND., COV., CRAN., BISH.; *haue pacience*, COV. TEST.; *schulen susteyne*, WICL., RHEM. A change of rendering in two verses so contiguous as this and ver. 10 does not seem desirable.

*Shall deny]* \**Deny*, AUTH.

13. *Be faithless]* Similarly BISH., *be infaythful*, to preserve the paranomasia of the original: *believe not*, AUTH. and all other Vv.

*Continueth]* So RHEM.: *dwellith*, WICL.; *abideth*, AUTH. and remaining Vv. The transl. in the text is perhaps that best suited to the context; 'abideth' seems too strong, 'remaineth' too weak; the latter, as Crabb (*Synon.* p. 291) remarks, is often referred to involuntary, if not compulsory actions.

*For He]* \**He*, AUTH.

14. *Solemnly, &c.] Charging them*, AUTH.; *and testifie*, TYND., COV. (both), CRAN., BISH. (om. and); *and protest*, GEN.; *testifying*, RHEM.

*Not to contend]* *That they strive not*, AUTH.—an unnecessary paraphrasis for the inf. The same rendering also occurs in TYND., COV., GEN., BISH., and (as to constr.) CRAN., but is made necessary in these Vv. by their translation of *διαμαρτυρόμενος*; see above.

On the true meaning of *μάχομαι*, see notes on ver. 23.

*A profitless course]* *To no profit*, AUTH., BISH.; *forsothe to no thing is it profitable*, WICL.; *for that is profitable for nothyng*, COV. TEST., RHEM. (it); *which is to no profit*, TYND., COV., CRAN. (wh. are), GEN.

*To (ult.) But to*, AUTH. and all Vv. except WICL., *no but to*; COV. TEST., *sae to*; RHEM., *but for*.

15. *Present]* So RHEM.: *shew*, AUTH. and all Vv. except WICL., *gyue*.

*Not ashamed]* *Vnschamyde*, WICL.; *not beyng ash.*, COV. TEST.; *not to be ash.*, BISH.; *not to be confounded*, RHEM.; *that needeth not to be ashamed*, AUTH. and remaining Vv.

*Laying out]* *Dividing*, AUTH.; see notes.

16. *Avoid]* So RHEM. (and AUTH. in Tit. iii. 9): *shun*, AUTH., WICL.; *eschue*, COV. (both); *passe over*, TYND., CRAN., BISH.; *stay*, GEN.

*Profane]* AUTH. adds *and raine*, with WICL., TYND., COV. (both), GEN., RHEM.; comp. (*vanyties of*) CRAN., and sim. BISH.

*Will advance, &c.] Will increase unto more*, AUTH.; *profeten myche to*, WICL.; *helpe moch to*, COV.; *auail much vnto*, COV. TEST.; *shall encrease vnto greater*, TYND., CRAN. (*wyll*), GEN. (*more*); BISH. (*wyll*); *doe much grov to*, RHEM.

sures of ungodliness, and their word will spread as doth 17  
a gangrene. Of whom is Hymenæus and Philetus; men 18  
who concerning the truth have missed their aim, saying  
that the resurrection is passed already, and overthrow the  
faith of some. Nevertheless the firm foundation of God 19  
doth stand, having this seal, The Lord knoweth them that  
are His, and, Let every one that nameth the name of the  
Lord stand aloof from unrighteousness. But in a GREAT 20  
house there are not only vessels of gold and of silver, but  
also of wood and of earth; and some to honour, and some  
to dishonour. If a man then shall purge himself from 21  
these, he shall be a vessel unto honour, sanctified, meet  
for the master's use, prepared unto every good work.

But flee the lusts of youth; and follow after righteous- 22

17. *Will spread*] So RHEM. (*spread-  
eth*): *will eat*, AUTH.; *crepithe*, WICL.;  
*fretteth*, Cov. (both); *shall fret*, TYND.  
and remaining Vv. *Gangrene*] So AUTH. in Marg.: *canker*, AUTH.  
and all other Vv. except CRAN.,  
*disease of a cancre*.

18. *Men who*] *The whiche*, WICL.;  
*who*, AUTH. and sim all other Vv.  
*Have missed their aim*] *Have erred*,  
AUTH. The connexion of the aor.  
with the present part. seems to re-  
quire in English an insertion of the  
auxiliary verb; see notes on 1 Tim. i.  
20 (*Transl.*).

19. *Firm foundation, &c.*] *Founda-  
tion of God standeth sure*, AUTH.: all  
other Vv. except GEN. rightly join  
the adj. immediately with the subst.,  
as is done in the text.

*Doth stand*] So COV. TEST., sim.  
AUTH., WICL., RHEM., *standeth*: *re-  
mayneth*, TYND., GEN.; *stondeth fast*,  
Cov.; *standeth still*, CRAN., BISH.  
*Of the Lord*] \**Of Christ*, AUTH.  
*Stand aloof*] *depart*, AUTH. and all  
Vv. (*departith*, WICL.).  
*Unrighteousness*] *Iniquity*, AUTH. and  
the other Vv. except WICL., Cov.  
TEST., *wickidnesse*; the prevailing trans-

lation of δόκια throughout AUTH. is  
'unrighteousness,' which there seems  
here no reason to modify; see notes.

21. *Then*] *Therefore*, AUTH. and  
all the other Vv. except TYND., Cov.,  
but. *Shall purge*] Similarly  
WICL., Cov. TEST., RHEM., *schal  
clense*: *purge*, AUTH. and the other  
Vv. The more exact translation,  
'shall have purged himself out of,' is  
perhaps somewhat too literal.

*Meet*] \**And meet*, AUTH. In ch. iv.  
11, εὐχηπτερον is translated differently;  
the sense however is so substantially  
the same, that it seems scarcely de-  
sirable to alter, merely for the sake of  
uniformity, the present idiomatic  
translation. *Prepared*]

So RHEM.; sim. *reedy*, WICL., Cov.  
TEST.: *and prep.*, AUTH. and remain-  
ing Vv.

22. *But flee*] So RHEM.: *flee also*,  
AUTH.; *flee also from*, GEN.; *forsothe  
flee*, WICL.; the rest omit the particle.  
*The lusts of youth*] So Cov. (both),  
GEN.: *youthful lusts*, AUTH.; *desiris.  
of youthe*, WICL.; *lustes of youth*,  
TYND., CRAN., BISH.; *youthful de-  
sires*, RHEM. *And*] So TYND.,  
GEN., RHEM.: *but*, AUTH.; comp. notes.

ness, faith, love, peace with them that call on the Lord  
 23 out of a pure heart. But foolish and unlearned questions  
 24 eschew, knowing that they do gender contentions. And  
 a servant of the Lord must not contend; but be gentle  
 25 unto all men, apt to teach, patient of wrong, in meekness  
 disciplining those that oppose themselves; if God perad-  
 venture may give them repentence *to come* to the know-  
 26 ledge of the truth; and *that* they may return to soberness  
 out of the snare of the devil, though holden captive by  
 him, to do His will.

*on 1 Tim. vi. 11 (Transl.). Follow*

*after] So GEN.: follow, AUTH.*

*Love] So all Vv. except AUTH., WICL., RHEM., charity; see notes on 1 Tim. i. 5 (Transl.).*

*Peace] AUTH. (ed. 1611), Cov. Test., and RHEM., have no comma after this word.*

23. *Foolish, &c.]* So AUTH. and the other Vv. except Cov. Test., *soch ...as be foolish*; the article, which appears to mark the ‘current,’ ‘prevalent,’ questions of this nature, can scarcely be expressed; the resolution of Conyb., ‘the disputationes of the foolish, &c.,’ fails to mark sufficiently the intrinsic *μυρτα* and *ἀπαιδεύσα* of the questions themselves.

*Eschew] So Cov. Test.: avoid, AUTH., RHEM.; schone, WICL.; put away, GEN.; put from the, TYND. and remaining Vv.*

*Contentions] Strifes, AUTH.; stryfe, TYND. and the other Vv. except WICL., chydngis; RHEM., braules; see notes.*

24. *A servant] The servant, AUTH. and all Vv.* Contend] Chide, WICL.; rrangle, RHEM.; strive, AUTH. and remaining Vv.

*Patient of wrong] Patient, AUTH., WICL., Cov. Test., RHEM.; one that can suffre the eryll, TYND., CRAN., (both connect *διεξικακων* with *ἐν πραυτηρῃ*); one that can forbear the euell, Cov.; suffering the euill men patiently, GEN.; sufferyng euyll, BISH. (which*

*also connects *διεξι* with *ἐν προ*).*

25. *Disciplining] See notes on 1 Tim. i. 20, and Tit. ii. 12: instructing, AUTH., GEN., BISH. (so Conyb.), is not strong enough.*

*May give] Will give, AUTH. and the other Vv. except WICL., RHEM., gyue.*

*To come to, &c.] To the acknowledging of, AUTH.; for to knowe, WICL., TYND., COV., CRAN.; to knowe, Cov. Test., RHEM.; that they may knowe, GEN.; to the knowledge of, BISH. It will be observed that there is a slight fluctuation in our translation of *ἐνιγμώσις*. In some passages the context renders it desirable to express more fully the compound form (see notes on *Eph. i. 17*); in other cases (like the present) it seems to transpire with sufficient clearness, and may be left to be inferred by the reader. The truth really is that ‘knowledge’ alone is too weak, ‘full knowledge’ rather too strong, and between these there seems to be no intermediate term.*

26. *Return to soberness] Recover themselves, AUTH., RHEM.; rise agen, WICL.; come to them selves agayne, TYND., CRAN., BISH.; turne agayne, Cov.; repent, Cov. Test.; come to amendment, GEN.*

*Though holden captive by him] Somewhat sim. CRAN., BISH., which are holden captive of hym (h. in preson of, Cov.): who are taken captive by him, AUTH.; of*

But know this, that in the last days grievous times III. shall ensue. For men shall be lovers of their own selves, 2 lovers of money, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, without natural 3 affection, implacable, slanderers, incontinent, savage, haters of good, traitors, heady, besotted with pride, lovers of 4 pleasures more than lovers of God; having an outward 5 form of godliness, but denying the power thereof: from these turn away. For of these are they which creep into 6 houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and yet never able 7 to come to full knowledge of the truth. Now as Jannes 8

*whom thei ben holden caytives*, WICL., and similarly Cov. Test., RHEM.; *which are now taken of him*, TYND., GEN. (om. now). Perhaps the slight modification in the translation of the part., and the attempt to express the tense, may help to clear up this obscure passage. *To do His will*] At his will, AUTH. and the other Vv. except Cov. Test., after *hys wyll*.

CHAPTER III. 1. *But know this]* Similarly, *but this shalt thou knowe*, Cov.; *but be sure of thy*s, Cov. Test.: *this know also*, AUTH., GEN., BISH.; *this vnderstonde*, TYND.; *thys knowe*, CRAN.; *and this knovv thou*, RHEM. *Grievous]* Perilous, AUTH. and all the Vv. The translation ‘times’ (*καιροι*) is defensible; see notes on 1 Tim. iv. 1. *Ensue]* Stande nyyg, WICL.; *be at hande*, BISH.; *approche*, RHEM.; *come*, AUTH. and remaining Vv.

2. *Lovers of money]* Comp. AUTH. in 1 Tim. vi. 10; *covetous*, AUTH. and all Vv. *Haughty]* Proud, AUTH. and all the Vv. The term *ὑπερήφανοι*, coupled with the climactic character of the context, seems to mark not only pride, but the ‘strong mixture of contempt for others’ which

is involved in ‘haughty;’ see Crabb, *Synop.* p. 54.

3. *Implacable]* Truce breakers, AUTH. and the other Vv. except WICL., Cov. Test., RHEM., with *outen peces*. *Slanderers]* So AUTH. in 1 Tim. iii. 11: *false accusers*, AUTH. and the other Vv. except WICL., *false blamers*; Cov. Test., RHEM., *accusers*. *Savage]* Fierce, AUTH. and the other Vv. except WICL., *vnmylde*; Cov. Test., RHEM., *vnmerciful*.

*Haters of good]* Despisers of those that are good, AUTH. and the other Vv. (them which) except WICL., RHEM., with *outen beryngnyte*; Cov. Test., without kindnscse.

4. *Besotted with pride]* High-minded, AUTH. and the other Vv. except WICL., *bolne (with proude thoughtis)*; Cov. Test., RHEM., *puff ry*; see notes on 1 Tim. iii. 6.

5. *Outward form]* Form, AUTH., BISH.; *likenesse*, WICL.; *similitude*, TYND., CRAN.; *shyne*, Cov. (both); *shewe*, GEN.; *appearance*, RHEM. *These]* So WICL., BISH., RHEM.: such, AUTH. and the other Vv.

6. *Of these]* So WICL., RHEM.: *of them*, Cov. Test.; *these*, BISH.; *of this sort*, AUTH. and remaining Vv.

7. *Yet never]* Never, AUTH. and all the other Vv. *Full know-*

and Jambres withstood Moses, so do these also withstand the truth: men corrupted in their mind, reprobate concerning the faith. Howbeit they shall not make further advance; for their folly shall be fully manifest to all *men*, as theirs also was.

10 But thou wert a follower of MY doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecutions, sufferings,—such *sufferings* as happened to me at Antioch, at Iconium, at Lystra; such persecutions as I endured: 12 and yet out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and impostors shall make advance toward the worse, deceiving and being deceived. But thou, continue in the things which thou learnedst and

*ledge]* *The knowledge*, AUTH. and all Vv. (*the kunnynge*, WICL.). Here the antithesis seems to suggest the stronger translation of *ἐπιγνώσις*; see above, notes on ch. ii. 25 (*Transl.*).

8. *Withstand]* *Resist*, AUTH. and the other Vv. except WICL., *agestonden*. *Corrupted, &c.]* *Corrupte in soule*, WICL.; *corrupte of mynde*, Cov. Test.; *corrupted in minde*, RHEM.; *of corrupt minds*, AUTH. and remaining Vv.

9. *Howbeit But*, AUTH. *Not make, &c.] Proceed no further*, AUTH.; *not profite*, WICL.; *farther...not profit*, Cov. Test.; *prosper no further*, RHEM.: *prevayle no lenger*, TYND. and remaining Vv. *Fully manifest]* *Knownen*, WICL.; *uttered*, TYND., CRAN.; *evident*, GEN.; *manifest*, AUTH. and remaining Vv.

10. *Wert a follower of]* Sim., *hast bene a diligent follower of*, AUTH. Marg.: \**hast fully known*, AUTH., GEN.; *hast geten*, WICL.; *hast sene the experience of*, TYND., Cov., CRAN.; *hast attayned unto*, Cov. Test., RHEM. (*to*); *hast folowed*, BISH.

*Love] So all the Vv. except AUTH., charity:* see notes on 1 Tim. i. 5

(*Transl.*).

11. *Sufferings]* So Cov. Test.: *afflictions*, AUTH. and the other Vv. except WICL., RHEM., *passiouens*.

*Such sufferings, &c.]* Similarly, *such as happened unto me*, Cov. Test.: *which came unto me*, AUTH., GEN., BISH.; *what maner ben made to me*, WICL.; *what maner of things were done to me*, RHEM.; *which happened unto me*, TYND., Cov., CRAN.

*Such persecutions as]* *What persecutions*, AUTH.; *what maner of pers*, WICL. (om. of), Cov. Test., RHEM.; *which persec.*, TYND. and remaining Vv.

*And yet] But*, AUTH., GEN.; and, WICL. and all other Vv.

13. *Impostors]* So Conyb.: *seducers*, AUTH., RHEM.; *deceyuours*, WICL. and remaining Vv. ‘*Deceivers*’ is appy. the most satisfactory transl. (see notes), but some change seems required on account of *πλανῶντες καὶ πλανώμ.* following. TYND., Cov., CRAN., GEN., BISH., retain ‘*deceive*’ in both cases.

*Make advance, &c.] Wax worse and worse*, AUTH. and the other Vv. except WICL., *profite into worse*; RHEM., *prosper to the worse*.

14. *Thou, continue]* So RHEM.:

wert assured of, knowing of whom thou didst learn *them*; and that from a *very* child thou knowest the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture 15 inspired by God is also profitable for doctrine, for reproof, for correction, for discipline which is in righteousness; that the man of God may be complete, completely fur- 17 nished unto all good works.

I solemnly charge *thee* before God, and Christ Jesus, IV. who shall hereafter judge the quick and the dead, and by His appearing and by His kingdom; preach the word; be 2 attentive in season, out of season; confute, rebuke, exhort, with all longsuffering and teaching. For the time will 3 come when they shall not endure the sound doctrine; but

*dwellle thou*, WICL.; *continue thou*, AUTH. and the other Vv.

*Learnedst] Hast learned*, AUTH. and all the other Vv. *Wirt*

*assured of] Hast been assured of*, AUTH.; *ben bitaken to thee*, WICL.; *were committed vnto thee*, TYND., COV., CRAN., BISH.; *are comm. vnto the*, COV. TEST., RHEM. (to); *art persuaded thereof*, GEN. *Didst learn]*

*Hast learned*, AUTH. and all Vv.

*15. From a very child] From a child*, AUTH.; *fro thi youthe*, WICL., COV. TEST.; *of a chylde*, TYND., COV., CRAN., GEN.; *from an infant*, BISH.; *from thine infancie*, RHEM. *Knowest]* *Hast known*, AUTH. and all Vv.

*16. Every scripture] All Scripture*, AUTH. and all Vv. except GEN., the whole Scr. *Inspired by*

*God is] Sim., of God enspirit is*, WICL.; *inspired of God, is*, RHEM.: *is given by inspiration of God and is*, AUTH., GEN., BISH.; *geven by insp. of god, is*, TYND., COV. (both), CRAN. *For discipline, &c.] Sim., to instruction which is in*, BISH.: *for instr. in*, AUTH.; *for to lerne in*, WICL.; *to enfcurme in*, COV. TEST.; *to instruct in*, TYND. and remaining Vv.

*17. Complete] Perfect*, AUTH. and all the other Vv. except GEN., absolute. *Completely] Throughly*, AUTH.

CHAPTER IV. *i. Solemnly charge thee] Charge thee*, AUTH., GEN.; *witnesse, WICL.; testifie, TYND.* and remaining Vv.; comp. notes on 1 Tim. v. 21 (Transl.). *Thee] AUTH. adds \*therefore. Christ Jesus]*

\**The Lord Jesus Christ*, AUTH.

*Shall hereafter judge] Shall judge*, AUTH. and the other Vv. except WICL., *is to demyng* ('judicaturus est,' Vulg.); and COV., *shal come to iudge*: which last appy. endeavours thus to distinguish between  $\mu\epsilon\lambda\nu\sigma\tau\alpha$ s and a common future. *And by*

*His (1)] At his*, AUTH. *And by His (2)] And his*, AUTH.

*2. Be attentive] Be instant*, AUTH., GEN., BISH., sim. *vrye*, RHEM.: *be thou bisie*, WICL.; *be fervent*, TYND., COV., CRAN.; *be earnest*, COV. TEST. *Confute]* *Reprove*, AUTH., COV. TEST., RHEM.; *argue (or prove)*, WICL.; *improve*, TYND. and the remaining Vv. *Teaching]* *Doctrine*, AUTH. and all Vv.; see notes.

*3. Shall not] So WICL., COV.*

after their own lusts they shall heap to themselves teachers;  
 4 having itching ears; and they shall turn away their ears  
   from the truth, and shall turn themselves aside unto  
 5 fables. But do THOU be sober in all things, suffer afflictions, do the work of an evangelist, fulfil thy ministry.  
 6 For I am already being poured out, and the time of my  
 7 departure is at hand. I have striven the good strife, I  
 8 have finished my course, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but to all them also that love His appearing.

9 Use diligence to come shortly unto me: for Demas hath  
 10 forsaken me from love of the present world, and is gone

(both), CRAN., BISH.: *will not*, AUTH. and remaining Vv.

It seems desirable to preserve ‘shall’ throughout ver. 3 and 4, as there is no apparent reason for the change. We now should probably use ‘will’ throughout; the ‘usus ethicus’ however, which is said to limit the predictive ‘shall’ to the first person, was unknown to our Translators; comp. Latham, *Engl. Lang.* § 521 (ed. 4).

*The sound] sound*, AUTH.

*They shall (2)]* So WICL.: *shal*, GEN.; *they vril*, RHEM.; *shall they*, AUTH., following TYND. and the remaining Vv., which however all change the order of the Greek, giving, *shall they (whose eares yche) gett them an heepe of teachers*, and thus the other inversion becomes natural.

4. *Turn themselves aside]* *Be turned*, AUTH., CRAN., BISH.; *be turnyde to gedir*, WICL.; *be geven*, TYND., COV. (both), GEN.; *be conuerted*, RHEM.

5. *Do thou be sober]* *Watch thou*, AUTH. and the other Vv. except WICL., *wake thou*; RHEM., *be thou vigilant*. *Suffer]* So TYND., COV., CRAN., GEN., BISH.: *endure*, AUTH. *Fulfil]* So

WICL., COV. TEST., BISH., RHEM., and AUTH. MARG.; *make full proof of*, AUTH.; *fulfill...vnto the vtmost*, TYND., COV., CRAN.; *make..fully knownen*, GEN.

6. *Already being, &c.] Sacrifiede nowe*, WICL.; *euen nowv be sacrificed*, RHEM.; *now ready to be offered*, AUTH. and remaining Vv.

7. *Striven the good strife]* So WICL. (*a good*): *fought a good fight*, AUTH. and all the other Vv.; comp. notes on 1 Tim. vi. 12 (Tranel.).

8. *The crown]* So GEN.: *a cr.*, AUTH. and all other Vv. In So WICL., COV. (both), RHEM.: *at*, AUTH. and the remaining Vv. All] Omitted by AUTH. ed. 1611, and by WICL., COV. TEST., BISH., RHEM., following the Vulg.

9. *Use diligence]* *Do thy diligence*, AUTH., CRAN., BISH.; *hiye*, WICL.; *make spedē*, TYND., COV., GEN.; *make hast*, COV. TEST., RHEM.

10. *From love of]* *Having loved*, AUTH., BISH.; *louyng*, WICL., COV. TEST., RHEM.; *and hath loved*, TYND.; *and loueth*, COV., CRAN.; *and hath embraced*, GEN. The present] This, WICL., COV. TEST., RHEM.: *this*

unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him <sup>11</sup> with thee: for he is serviceable to me for ministering. But <sup>12</sup> Tychicus I sent to Ephesus. The cloak that I left at <sup>13</sup> Troas with Carpus, when thou comest, bring *with thee*, and the books, especially the parchments. Alexander the <sup>14</sup> coppersmith shewed me much ill-treatment: the Lord shall reward him according to his works. Of whom be <sup>15</sup> thou ware also; for he greatly withheld our words.

At my first answer no man stood forward with me, but <sup>16</sup> all *men* forsook me: may it not be laid to their charge. But the Lord stood by me, and gave me inward strength; <sup>17</sup>

*present*, AUTH. and remaining Vv.  
*Is gone*] So COV. TEST., RHEM.: *wente*, WICL.; *is departed*, AUTH. and remaining Vv. On reconsideration it would seem that the purely aoristic translations ‘forsook...went’ (ed. 1) throw the events too far backward into the past. As the desertion appears to have been recent, our idiom seems here to require the use of the auxiliaries. In verse 16 the case is different: there the epoch is defined in the context.      *Unto Galatia*] To G., AUTH.

11. *Serviceable*] See notes on ch. ii. 21 (*Transl.*); *necessary*, TYND.; *profitable*, AUTH. and remaining Vv. *For ministering*] SIM., *for to minister*, TYND., GEN. (*om. for*): *for the ministry*, AUTH., RHEM.; *into seruyce*, WICL.; *to the mynistracion*, COV.; *for the m.*, CRAN., BISH.; *in the m.*, COV. TEST.

12. *But*] So RHEM.: omitted by COV. (both); *and*, AUTH. and remaining Vv.      *I sent*] *Have I sent*, AUTH. and all the other Vv. (*I haue*, RHEM.). WICL. omits this verse.

13. *And the books*] These words are omitted by AUTH. ed. 1611.  
*Especially*] So RHEM.: *but especially*,

AUTH. and all the remaining Vv. except WICL. (*moste forsothe*).

14. *Shewed me*] So WICL. (*to me*), BISH.: *hath sherved me*, RHEM.; *hath done me*, COV. TEST., GEN.; *did me*, AUTH. and remaining Vv.  
*Much ill-treatment*] *Many evyl thingis*, WICL.; *much evil*, AUTH. and all other Vv.      *Shall reward*] \*Reward, AUTH.

15. *Greatly*] *Hath greatly*, AUTH., CRAN., BISH., RHEM.; *dyd greatly*, COV. TEST.: the rest omit the auxiliary.

16. *Stood forward with*] *Stood with*, AUTH.; *was to*, WICL.; *was with*, RHEM.; *assisted*, TYND. and remaining Vv. (*dyd...ass.*, COV. TEST.),—by no means an inappropriate transl.  
*May it not be*] SIM., *be it not*, WICL., RHEM.: *I pray God that it may not be*, AUTH. and the remaining Vv. [*it be not*, COV. (both)].

17. *But*] So COV. TEST., RHEM.: *forsothe*, WICL.; *notwithstanding*, AUTH. and the remaining Vv. The transl. of these latter Vv. is perhaps slightly too strong for the simple δέ.  
*Stood by me*] So COV. (both): *stood with me*, AUTH.; *stode to me*, RHEM.; *stode nyg to me*, WICL.; *assisted me*, TYND. and remaining Vv.

that by me the preaching might be fulfilled, and *that* all the Gentiles might hear: and I was delivered out of the  
 18 lion's mouth. The Lord shall deliver me from every evil work, and shall save me unto His heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of One-  
 20 siphorus. Erastus remained at Corinth: but Trophimus  
 21 I left sick at Miletus. Use diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus,  
 22 and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

*Gare me inward str.]* As in 1 Tim. i. 12: *strengthened me, AUTH.* and the other Vv. except WICL., COV. TEST., *comfortide me.*

*Fulfilled]*

(As in ver. 5) So WICL., COV. TEST.; *fulf. to the vtmost, TYND.*, COV., CRAN., BISH.: *fully known, AUTH., GEN.; accomplished, RHEM.* As AUTH. and all the Vv. have 'by' in connexion with this verb, and as this prep. appears formerly (as indeed not uncommonly at present) to have been used as equivalent to 'by means of,' no change has been made. *The*

*lion's mouth]* So COV. TEST.: *the mouth of the Lion, AUTH.* and all the other Vv. (om. first *the*, WICL.); see notes.

18. *The Lord]* \**And the Lord, AUTH.* *Shall save me unto]* SIM., *schal make saaf into, WICL.:*

*will preserve me unto, AUTH., GEN., BISH.; shall kepe me vnto, TYND., COV. (both), CRAN.; vvl sauc me vnto, RHEM.* Perhaps the very pregnant expression *σώζειν εἰς* may admit of this literal translation.

20. *Remained]* So RHEM. and COV. TEST. (*dyd rem.*): *dwellide, WICL.; abode, AUTH.* and remaining Vv.  
*I left, &c.] Have I left at M. sick, AUTH.* *Miletus]* So COV. TEST., and AUTH. in ACTS XX. 15, 17: *mylite, WICL.; Miletum, AUTH.* and remaining Vv.

21. *Use diligence]* *Do thy dil., AUTH., CRAN., BISH.; hige, WICL.; make spedē, TYND., COV., GEN.; make haist, COV. TEST., RHEM.*

22. AUTH. adds \**Amen.*

## THE EPISTLE TO TITUS.

PAUL, a servant of God, and an apostle of Jesus Christ, I.  
for the faith of God's elect and the full knowledge of  
the truth which leadeth unto godliness; upon the hope of 2  
eternal life, which God that cannot lie promised before  
eternal times, but made manifest in His own seasons His 3  
word in the preaching with which I was entrusted ac-  
cording to the commandment of our Saviour, God; to 4  
Titus, my true child after the common faith. Grace and  
peace from God the father and Christ Jesus our Saviour.

For this cause left I thee in Crete, that thou should- 5

CHAPTER I. 1. *For]* Similarly, to  
*preache*, TYND., Cov.: according to,  
AUTH. and remaining Vv. except  
WICL., aftir. *Full knowledge]*  
*Acknowledging*, AUTH.; *knowyng*,  
WICL.; *knowledge*, TYND. and remain-  
ing Vv. *Leadeth unt.]* So Cov.: *is according to*, Cov. Test.,  
GEN., RHEM.; *is after*, AUTH. and re-  
maining Vv.

2. *Upon the]* So TYND., Cov.: *in*,  
AUTH., WICL.; *in y<sup>e</sup>*, CRAN., BISH.;  
*to the*, Cov. Test.; *into the*, RHEM.;  
*vnder thc*, GEN. *Eternal*  
*times]* *Worldcly tymes*, WICL.; *the*  
*times of the worlde*, Cov. (both); *the*  
*secular times*, RHEM.; *the world began*,  
AUTH. and remaining Vv.

3. *Made manifest]* Sim., *hathe*  
*made...manifest*, GEN., BISH.: *hath...*  
*manifested*, AUTH., RHEM.; *schew<sup>e</sup>de*,  
WICL.; *hath...sh.*, Cov. Test.; *hath*  
*opened*, TYND. and remaining Vv.

*His own seasons]* Sim., *hys seasons*,  
Cov. Test.: *due times*, AUTH., GEN.

(*tyme*), RHEM.; *his tymes*, WICL., Cov.  
(*tyme*); *the tyme apoynted*, TYND.,  
CRAN., BISH. *In (2)]* So WICL.,  
RHEM.: *through*, AUTH. and the re-  
maining Vv. except Cov. Test., *by*.

*The preaching]* So GEN.: AUTH. and  
all other Vv. omit the article.

*With which, &c.]* *Which is committed*  
*unto me*, AUTH. and the other Vv.  
(*which preachynge*, TYND.; *to me*, RHEM.)

except WICL., *that is bitaken to me*.  
*Our Saviour, God]* So WICL., RHEM.:  
*God our Saviour*, AUTH. and the re-  
maining Vv.; see notes on ch. iii. 4  
(*Transl.*).

4. *My true child]* *Mine own son*,  
AUTH.; *blouede sone*, WICL.; *his naturall*  
*s.*, TYND., CRAN.; *my naturall*  
*s.*, Cov., GEN.; *my deare s.*, Cov.  
Test.; *a natural s.*, BISH.; *my be-*  
*loued s.*, RHEM.: see notes and ref.  
on 1 Tim. i. 2 (*Transl.*).

*Grace]* AUTH. adds *\*mercy*.

*Christ Jesus]* \*The Lord J. C.,  
AUTH.

est further set in order the things that are wanting, and  
 6 ordain elders in every city, as I gave thee directions; if  
 any be under no charge, a husband of one wife, having  
 BELIEVING children, not accused of dissoluteness, or un-  
 7 ruly. For a bishop must be blameless, as *being* God's  
 steward; not selfwilled, not soon angry, not fierce over  
 8 wine, no striker, not greedy of base gain; but a lover of  
 hospitality, a lover of goodness, soberminded, righteous,  
 9 holy, temperate: holding fast the faithful word according  
 to the teaching, that he may be able both to exhort by  
 the sound doctrine and to refute the gainsayers.

10 For there are many unruly vain talkers and inward

5. *Further set, &c.] Set in order,*  
*AUTH.; amende, WICL.; performe,*  
*TYND., Cov.; refourme, CRAN., BISH.,*  
*RHEM.; redresse, Cov. Test.; continue*  
*to redresse, GEN.* *Gave*  
*thce dir.] Had appointed thee, AUTH.,*  
*CRAN., BISH.; dispose to thee, WICL.,*  
*apoynted the, TYND., Cov., GEN.,*  
*RHEM.; have ap. the, Cov. Test.*

6. *Under no charge] Blameliss,*  
*AUTH., Cov., CRAN., BISH.; with outen*  
*cryme or greet gylte, WICL.; vrithout*  
*crime, RHEM.; fautelesse, TYND.; with-*  
*out blame, Cov. Test.; vnapreouable,*  
*GEN.* *A husband]*  
*The husband, AUTH. and all the other*  
*Vv. except WICL. (omits a or the).*  
*Believing] Faithful, AUTH. and all the*  
*Vv.* *Dissoluteness] Riot,*  
*AUTH. and all the other Vv. except*  
*WICL., leccherie.*

7. *A bishop]* The idiom of our language seems only to admit of two translations, either 'a bish.' or 'eve.y bish.;" the former is adopted by all the Vv. *As being, &c.]* Sim., *as it be commeth the minister of God, TYND.; as dispensor of god,*  
*WICL.; as Gods stewarde, GEN.; as the*  
*steward of God, AUTH. and the other*  
*Vv.* *Not fierce over wine]* *Not given to wine, AUTH., GEN., BISH.,*  
*RHEM.; not vynolent (that is myche*

*gouen to wiin), WICL.; no dronkarde,*  
*TYND.; not geuen vnto moch wyne,*  
*Cov., Cov. Test. (to), CRAN. (to).*

*Greedy, &c.] Coueytouse of foul wynnyng,*  
*WICL.; gredye of filthe lucre,*  
*Cov. (both); couetous off. l., RHEM.;*  
*given to filthy lucre, AUTH. and remain-*  
*ing Vv.*

*8. Goodness] So TYND., Cov., CRAN.,*  
*GEN., BISH.: good men, AUTH.*

*Soberminded] So TYND., Cov.: sober,*  
*AUTH. and the remaining Vv. except*  
*GEN., wise.*

*Righteous] So all Vv. except AUTH., WICL.,*  
*RHEM., just: 'righteous' is adopted by*  
*AUTH. in 1 Tim. i. 9, 2 Tim. iv. 8.*

9. *According to, &c.] Similar'y,*  
*acc. to doctrine, Gen.; whych is acc. to*  
*doctr., Cov. Test., BISH., RHEM.; that*  
*is vp doctr., WICL.: as he hath been*  
*tought, AUTH.; of doctryne, TYND.,*  
*Cov., CRAN.*

*Both...and]*  
*So AUTH., BISH.: also...and, CRAN.,*  
*GEN.; the remaining Vv. omit the*  
*first kal in translation.*

*Both*  
*to exhort by the, &c.] By sound doc-*  
*trine, both to exhort, and to, &c., AUTH.*  
*Refute]* *Convince, AUTH.; reprove,*  
*WICL., RHEM.; improve, TYND. and*  
*remaining Vv.*

10. *Unruly]* AUTH., and all Vv.  
 except Cov. Test. and RHEM., add  
*and; comp. however Scholef. Hints,*

deceivers, specially they of the circumcision: whose 11 mouths must be stopped, seeing they overthrow whole houses, teaching things which they should not, for the sake of base gain. One of themselves, even a prophet 12 of their own, said, The Cretans *are* alway liars, evil beasts, slothful bellies. This witness is true. For which 13 cause refute them sharply, in order that they may be sound in the faith; not giving heed to Jewish fables and 14 commandments of men that turn themselves away from the truth.

For the pure all things *are* pure: but for them that 15 are defiled and unbelieving *there is* nothing pure; but both their mind and their conscience have been defiled.

p. 125. *Vain talkers]*  
So AUTH., GEN., BISH.; *talkers of vanite*, TYND., COV., CRAN.: *reyne spekers*, WICL., RHEM.; *v. ianglers*, COV. TEST. ‘Vain babblers’ would have been more in conformity with the translation of 1 Tim. i. 6, but a change is scarcely necessary.

*Inward deceivers]* Similarly, TYND., COV., CRAN., GEN., BISH., *disceavers of myndes: deceivers*, AUTH., WICL., COV. TEST.; *seducers*, RHEM.

11. *Seeing they]* *The whiche*, WICL.: *who*, AUTH. and sim. all other Vv.  
*Overthrow]* *Pervert*, TYND., COV., CRAN.: *subvert*, AUTH. and the remaining Vv. It seems desirable to preserve the more exact translation of *οἰτρεῖς*, and the simpler transl. of *ἀντρέποντας* adopted by AUTH. in 2 Tim. ii. 18.

*They should not]* *They ought not*, AUTH. and all the Vv. except WICL., *it bishoueth not*.

*For the sake, &c.]* *For filthy lucre's sake*, AUTH., GEN., BISH. (*lucre*); *for grace of foul wynnynge*, WICL.; *because of filthy lucre*, TYND., COV. (both), CRAN.; *for f. l.*, RHEM.

12. *Cretans]* *Cretians*, AUTH.

*Slothful]* So RHEM.: *slow*, AUTH. and all the remaining Vv.

13. *For which cause]* Similarly, *for what c.*, WICL.; *for the which c.*, RHEM.: *wherefore*, AUTH. and the remaining Vv. *Refute]* *Rebuke*, AUTH. and all the other Vv. except WICL., *blame*. *In order that]* *That*, AUTH. and all the other Vv.

14. *That turn themselves away from]* Similarly, *which turne them awaye from*, COV.; *turnyng hem awye fro*, WICL.; *auerting them selues from*, RHEM.: *that turn from*, AUTH., TYND., GEN.; *that turne awaye*, CRAN. The translation, owing to the absence of the article, is not critically exact (see notes); a second participle however, as in COV. TEST., BISH., *turnyng from*, and WICL., RHEM. (see above), is here so awkward, that in this particular case we may perhaps acquiesce in the insertion of the relative. If there be any truth in the distinction between ‘that’ and ‘which’ alluded to in the notes on Eph. i. 23 (*Transl.*), the substitution of ‘who’ (Conyb.) for ‘that’ is far from an improvement.

15. *For (bis)]* *Unto (bis)*, AUTH. and all the other Vv. (*to [bis]*, WICL., RHEM.; *vnto...to*, COV.). *There is]* So COV.: *is*, AUTH. and the re-

16 They profess that they know God; but in their works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate.

II. But do THOU speak the things which become the sound doctrine: that the aged men be sober, grave, discreet, sound in faith, in love, in patience. The aged women likewise, that in demeanour they beseem holiness, not *being* slanderers, not enslaved to much wine, teachers of good things; that they may school the young women to be loving to their husbands, loving to their children, soberminded, chaste, workers at home, good, submitting

maining Vv. *Both...and]*  
So Cov., RHEM.: *and...and*, WICL.; *even...and*, AUTH. and the remaining Vv. except Cov. Test. which omits the first *kal.* *Their conscience]* AUTH. and all Vv. omit *their*, but the clause is translated differently by TYND., *even the very myndes and consciences of them*, and CRAN., BISH., *euen the mynde and conscience of them.* *Have been]* Is, AUTH., Cov., CRAN., BISH.; *be*, WICL.; *are*, TYND. and remaining Vv.

16. *Their works]* So RHEM.: *works*, AUTH., GEN., BISH.; *dedis*, WICL.; *the dedes*, TYND., Cov. (both), CRAN.

CHAPTER II. 1. *Do thou speak]* So RHEM.: *thou...sp.*, WICL.; *speak thou*, AUTH. and all other Vv.  
*The sound]* Sound, AUTH., RHEM.; *holsum* (no art.), WICL. and remaining Vv.

2. *Discreet]* So TYND., Cov., CRAN., GEN.: *temperate*, AUTH.; *prudent*, WICL.; *wyse*, Cov. Test., RHEM.; *sober*, BISH., giving *watchyng* for *νηφαλίους*. The usual translation ‘soberminded’ would perhaps here tend to imply a limitation of the preceding *νηφαλίους* to ‘sober’ in the primary sense, which the present context does not seem to involve; *contrast* 1 Tim. iii. 2, and see notes on that passage.

*Love]*  
So all Vv. except AUTH., *charity*; see

notes on 1 Tim. i. 5 (*Transl.*).

3. *That in demeanour, &c.] That they be in behaviour as becometh holiness*, AUTH. and sim. GEN., BISH. (*in suche beh.*); *in holy habite*, WICL.; *that they be in soche rayment as becommeth h.*, TYND., CRAN.; *that they shewe them selues as it becommeth h.*, Cov.; *that they vse holy apparel*, Cov. Test.; *in holy attire*, RHEM.

*Not being]* So Cov. Test., CRAN.: *not*, AUTH.

*Slanderers]* (So AUTH. in 1 Tim. iii. 11) *Babblers* (or *seyinge false blame on other men*), WICL.; *il speakers*, RHEM.; *false accusers*, AUTH. and remaining Vv.

*Enslaved]* *Serwyng*, WICL.; *given*, AUTH. and the other Vv.

4. *School]* *Teach.....to be sober*, AUTH.; *teche prudence*, WICL.; *make...sobremynded*, TYND., CRAN., BISH.; *enfourme...to be sober mynded*, Cov.; *instruct...to be sobre minded*, GEN.; *teach...vvisedom*, RHEM.

*To be loving, &c.] To love their husbands*, to love their children, AUTH. and sim. the other Vv. Change made to preserve the sequence of adjectives.

5. *Sober-minded]* *To be discreet*, AUTH., TYND., Cov., CRAN., BISH.; *thei prudent*, WICL.; *to be wyse*, Cov. Test., RHEM. (om. *to be*); *that thei be discrete*, GEN.

*Workers at home]* \**Keepers at home*,

themselves to their own husbands, that the word of God  
be not blasphemed.

The younger men likewise exhort to be soberminded. 6  
In all respects shewing thyself a pattern of good works; 7  
in thy doctrine *shewing* uncorruptness, gravity, sound 8  
discourse that cannot be condemned, that he that is of the  
contrary part may be ashamed, having no evil thing to  
say of us. *Exhort* bond-servants to submit themselves to 9  
their own masters, in all things to be well pleasing to  
them, not gainsaying, not purloining, but shewing forth 10  
all good fidelity; that they may adorn the doctrine of our  
Saviour God in all things.

For the grace of God hath appeared bringing salva- 11  
tion to all men, disciplining us to the intent that having 12

**AUTH.** *Submitting themselves*] (So AUTH. in Eph. v. 21) *Obedient*, AUTH. and all Vv. except WICL., GEN., RHEM., *suget*.

6. *The younger*] Young, AUTH. and all Vv. except Cov. (both), *the yonge*.

7. *In all respects*] *In all things*, AUTH. and the other Vv. except TYND., Cov. (*thinge*), GEN., *above all thynges*. *Thy doctrine*] Similarly, *y<sup>e</sup> doctr.*, CRAN., BISH.: *doctrine*, AUTH., RHEM.; *tachynge*, WICL.; *leurnyng*, Cov. Test. *Gravity*] AUTH. adds *\*sincerity*.

8. *Discourse*] *Speech*, AUTH.; all the other Vv., *word*. A translation should be chosen which will not limit λόγον too much to ‘speech’ in private life: see notes. *Us*] \**You*, AUTH.

9. *Bond-servants*] As in Eph. vi. 5: *servants*, AUTH. and all the other Vv. *Submit themselves*] As in ver. 5: *be obedient*, AUTH.

*In all things, &c.*] *And to please them well in all things*, AUTH., and, omitting *well*, Cov. Test. (om. *and*), CRAN., GEN. (om. *to*), BISH.; *in alle thingis*

*plesynge*, WICL., RHEM.; *and to please in all thynges*, TYND., Cov. (om. *and*).

*Gainsaying*] So WICL. (*agens.*), RHEM., and AUTH. Marg.: *answering again*, AUTH. and the other Vv.

10. *Shewing forth*] *That they shewe*, TYND., CRAN., GEN.; *to shewe*, Cov., *shewing*, AUTH. and remaining Vv. *Our Saviour God*] So TYND., RHEM.: *God our Saviour*, AUTH. and remaining Vv.

11. *Bringing*] \**That bringeth*, AUTH. *Salv. to all men*] So AUTH. Marg., and (*vnto*) TYND., Cov., CRAN., GEN., and the same connexion is preserved by BISH.: *hath app. to all men*, AUTH. The slight inversion of clauses in the text is made both to preserve the connexion of σωτήριος with πᾶσιν ἀνθρ., and also to leave ἐπεφάνη as much as possible in the prominent position it occupies in the original.

12. *Disciplining*] *Teaching*, AUTH., WICL., Cov. Test., BISH.; *and teacheth*, TYND., Cov., CRAN., GEN.; *instructing*, RHEM. ‘Teaching by discipline’ would be perhaps a more easy translation (comp. 1 Tim. i. 20); the

denied ungodliness and worldly lusts we should live soberly, righteously, and godly, in the present world; 13 looking for the blessed hope and appearing of the glory 14 of our great God and Saviour Jesus Christ; who gave HIMSELF for us, that He might ransom us from all iniquity, and purify to Himself a peculiar people, zealous of 15 good works. These things speak, and exhort, and reprove with all authority. Let no man despise thee.

III. Put them in mind to submit themselves to rulers, to authorities; to be obedient, to be ready to every 2 good work, to speak evil of no man, to be averse to contention, forbearing, shewing forth all meekness unto

verb however is occasionally used absolutely (as here) by some of our older writers, e.g. Shakespeare and Milton.

*To the intent, &c.] That denying, AUTH., Cov. Test., BISH., RHEM.; that... forsakynge, WICL.; that we shuld denye... and, TYND., COV., CRAN., GEN.*

*The present] This present, AUTH. and the other Vv. except WICL., Cov. (both), RHEM., this.*

13. *The blessed]* So WICL., COV. TEST., GEN., RHEM.: *that blessed, AUTH.* and the remaining Vv. *Appearing of, &c.]* So COV., CRAN., GEN., BISH.; *the comyng of the glorie, WICL., Cov. Test.; aduent of the gl., RHEM.: the glorious appearing, AUTH., TYND. (om. the).* It is noticeable that our older Vv. (except TYND.) have all avoided a doubtful interpretation of the gen., into which even accurate scholars like Green (*Gramm.* p. 215) have allowed themselves to be betrayed.

*Our]* The, AUTH. and all Vv. except WICL. which omits it.

*And Saviour]* And our S., AUTH., WICL., Cov. Test., BISH., RHEM.; and of oure s., TYND., COV. (but no preceding comma), CRAN., GEN.

14. *Ransom]* Redeem, AUTH. and

the other Vv. except WICL., *agen bie.*

15. *Reprove]* Rebuke, AUTH. and all Vv. except WICL., *argue (or proue).*

CHAPTER III. 1. *Submit themselves]* So TYND., COV., CRAN.: *be obediente, Cov. Test.; be subject, AUTH. and remaining Vv.* To rulers, to auth.] *To Principalities \*and Powers, AUTH., GEN. (the Pr.); to prynces & powers, WICL., Cov. Test. (vnto); to rule and power, TYND., CRAN., BISH., vnto Prynces and to the hyer auctorite, Cov.; to Princes and Potestates, RHEM.* The occasional use of the term 'principalities' in AUTH. with reference to orders of angels makes a change desirable.

*Be obedient]* So GEN.: *obey magistrates, AUTH., BISH.*

2. *Averse to contention]* No brawlers, AUTH.; not litigious (or ful of chydyng), WICL.; no fyghters, TYND., CRAN., GEN., BISH.; no stryuers, Cov. (both); not...litigious, RHEM.

*Forbearing]* But gentle, AUTH., CRAN., BISH.; but temperaunt (or pacient), WICL.; but softe, TYND., Cov. (both), GEN.

*Shewing forth]* As in 1 Tim. i. 16, al.: *shewing, AUTH. and all Vv.*

all men. For we WERE once ourselves also foolish, dis- 3  
obedient, going astray, serving divers lusts and plea-  
sures, living in malice and envy, hateful, hating one  
another. But when the kindness and the love toward 4  
man of our Saviour God appeared, not by works of righte- 5  
ousness which WE did, but after His mercy He saved us,  
by the laver of regeneration and renewing of the Holy  
Ghost; which He poured out upon us richly through 6  
Jesus Christ our Saviour; that being justified by His 7  
grace, we should become heirs of eternal life, according  
to hope.

Faithful is the saying, and about these things I desire 8  
that thou make asseveration, to the intent that they which

3. *Were once ourselves also]* *Our-*  
*selves also were sometimes,* AUTH.; and  
so, as to the position of *more* in transla-  
tion, all Vv. *Going*  
*astray]* So Cov. Test.: *errynge*, WICL.,  
RHEM.; *in errore*, Cov.; *deceived*,  
AUTH. and remaining Vv.  
*Hating]* So all Vv. except AUTH.,  
GEN., and *hating*.

4. *When]* So Cov. Test., GEN.,  
RHEM.: *after that*, AUTH. and remain-  
ing Vv. except WICL. which omits it.  
*The love toward man, &c.]* So, as to  
order, RHEM.: *love of God our Saviour*  
*toward man*, AUTH., GEN.  
*Our Saviour God]* So the other Vv.  
except AUTH., WICL., Cov., GEN.,  
God our Saviour.

5. *Did]* So WICL., RHEM., and  
sim. TYND., Cov., CRAN., *wrought*:  
*have done*, AUTH., Cov. Test.; *had*  
*done*, GEN. *After]*  
So WICL., Cov.: *of*, TYND.; *according*  
*to*, AUTH. and remaining Vv.  
*Laver]* So RHEM.: *washing*, AUTH.,  
GEN.: *waschyng* (or *baptym*), WICL.;  
*fountayne*, TYND. and remaining Vv.  
The comma after *παλωγεν.* of AUTH.,  
TYND., Cov., CRAN., GEN., is not found  
in WICL., Cov. Test., BISH., RHEM.

6. *Poured out upon]* *Sched oute*

*into*, WICL.; *hath poured forth rpon*,  
Cov. Test., RHEM. (om. *forth*); *shed*  
*on*, AUTH. and the other Vv.  
*Richly]* So BISH., AUTH. Marg.:  
*plenteuously*, WICL.; *plentyfully*, Cov.  
Test.; *abundantly*, AUTH. and re-  
mainning Vv.

7. *Become]* *Be made*, AUTH.  
*Heirs of, &c.]* So TYND. (*thorowe h.*),  
Cov., Cov. Test. (*euerlastynge*): *heirs*  
*according to the hope of et. l.*, AUTH.,  
CRAN., GEN., BISH.; *eyres afir hope*  
*of euerlastynge l.*, WICL.; *heires acc.*  
*to hope of life euerl.*, RHEM.

8. *Faithful is the saying]* This is  
a faithful saying, AUTH., BISH.; a  
trewe worde, WICL.; this is a true  
sayinge, TYND., Cov. (both), CRAN.,  
GEN. (Cov. Test. adds, *it is a fayth-*  
*full worde*); *it is a f. saying*, RHEM.  
*About these]* Of th., WICL. and all the  
other Vv. except AUTH., GEN., *these*.  
*Desire]* *Wolde*, TYND., Cov. (both):  
*will*, AUTH. and remaining Vv.

*Make asseveration]* *Affirm constantly*,  
AUTH.; *conferme other men*, WICL.;  
*certifie*, TYND., CRAN.; *speake ear-*  
*nestly*, Cov.; *strengthen them*, Cov.  
Test.; *affirme*, GEN.; *conferme*, BISH.;  
*awouch earnestly*, RHEM.

*To the intent that]* *That*, AUTH. and

- have believed God may be careful to practise good works.
- 9 These things are good and profitable unto men. But avoid foolish questions, and genealogies, and strifes, and contentions about the law ; for they are unprofitable and vain. A man that is an heretick, after a first and second admonition, shun ; knowing that he that is such is perverted, and sinneth being self-condemned.
- 12 When I shall send Artemas unto thee, or Tychicus, use diligence to come unto me to Nicopolis : for there I have determined to winter. Forward zealously on their jour-

all the other Vv. : the addition in the text seems necessary to obviate misconception of the meaning.

*God]* So WICL. (*to g.*), TYND.: *in God*, AUTH., and remaining Vv.

*Might,* AUTH. *Practise]* *Maintain,* AUTH. ; *be before in,* WICL. ; *go forwarde in,* TYND., CRAN. ; *excell in,* Cov. (both), RHEM. ; *shewe forthe,* GEN., BISH. *Are good]* So AUTH., but observe that in Rec. the reading is *τὰ καλὰ κ.τ.λ.*, which should have been translated ‘are the things which are good ;’ comp. Scholef. *Hints*, p. 128.

9. *Strifes, and contentions]* *Contentions, and strivings,* AUTH. All the Vv. except TYND., Cov., place a comma after *ἔπεις*.

10. *A first]* *The first,* AUTH.

*Shun]* So WICL. : *eschue*, Cov. Test. ; *reject*, AUTH., GEN. ; *avoyde*, TYND. and remaining Vv. The translation of AUTH., though lexically tenable, appears stronger than the use of *ταπαρεῖθαι* in these Epp. will fully warrant. The transl. ‘refuse,’ 1 Tim. v. 11 (AUTH.), would not here be suitable, as the context affords no clue to the character of the refusal; the meaning is simply ‘have nothing to do with,’ ‘monere desine,’ see notes *in loc.*

11. *Perverted]* So TYND., Cov.

(both), CRAN., GEN. : *subverted*, AUTH. and remaining Vv. *Self-condemned]* *Condemned of himself*, AUTH., BISH. (*dampned*) ; *dampnyde by his owne doom*, WICL. ; *d. by his awne iudgement*, TYND., Cov., and Cov. Test., RHEM. (both giving *cond.*) ; *d. by hym selfe*, CRAN. ; *d. of his owne self*, GEN.

12. *Shall send]* So AUTH. and all Vv. except Cov. Test., *send*. The translation ‘shall have sent,’ though perhaps critically exact, appears to have been very rarely adopted by our Translators (comp. Matth. xxi. 40, Mark viii. 38, John iv. 25, xvi. 13, Acts xxiii. 35, Rom. xi. 27, 1 Cor. xvi. 3), and except where strict accuracy may be required, or where an idiomatic turn (as in 1 Tim. v. 11) adds force and perspicuity, is best avoided, as not fully in accordance with our usual mode of expression.

*Use diligence]* *Hiye thou,* WICL. ; *make spedē*, Cov. ; *make hast*, Cov. Test. ; *hasten*, RHEM. ; *be diligent*, AUTH. and remaining Vv. *There I have det.]* So RHEM. ; sim. *there have I purposed*, Cov. Test. : *I have determined there*, AUTH. and the remaining Vv. except WICL., *I haue purposide for to dwelle in wynter there*.

13. *Forward zealously, &c.]* *Bisily sende before,* WICL. ; *sende...diligently*

ney Zenas the lawyer and Apollos, that nothing be wanting to them. And let ours also learn to practise good 14 works for necessary wants, that they be not unfruitful.

All that are with me salute thee. Salute them that 15 love us in the faith.

Grace be with you all.

*afore*, Cov. Test.; *set forvvard...carefully*, RHEM.; *bring...on their journey diligently*, AUTH. and remaining Vv.

14. *Ours*] So AUTH. and all Vv. except WICL., RHEM., *oure men*.

*Practise*] *Maintain*, AUTH.; *be bifore in*, WICL.; *shewe forthe*, GEN.; *excell in*, TYND. and the other Vv.

*For necessary wants*] *For necessary uses*, AUTH. and the other Vv. (and n.,

WICL.; *vnto*, Cov. Test.; *to*, BISH., RHEM.) except TYND., Cov., CRAN., as *farforth, as nede requyreth*.

15. *Salute...Salute*] So Cov. Test., RHEM.: *greten...grete*, WICL.; *salute...Greet*, AUTH. and remaining Vv. As the same word (*ἀσπάζεσθαι*) is used in both cases, a change of rendering seems scarcely desirable.

*All*] AUTH. adds \**Amen*.

T H E E N D.

Cambidge:

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